

2012 to 2015 Eckhart Tolle TV Part 2

[Speaker 1] (0:00 - 1:00:56)

It's not only between the atoms. Even if you look inside the atoms, you find even there it's almost exclusively empty space. So you can see how the physicists' view of the reality and the spiritual realization of what the essence of all beings is are coming together.

And you can see the truth of the ancient Buddhist texts before there even were any physicists. They were already writing that emptiness is the essence of all things. It is in form.

Form is emptiness. Emptiness is form. That there's ultimately, although we're talking here in terms of difference between form and emptiness, ultimately they are one because the essence of every so-called form is emptiness itself also.

It is one. And we cannot understand through sequences of sounds what that emptiness, which we call emptiness, does to sound. Emptiness.

So don't fall into the mistake of now believing that you know what it is. That's the mind. You say, emptiness, and then, oh, yes.

And then your child asks, what is the essence of all life? If you have an enlightened child. And then you say, emptiness.

Ah, OK, now I know. It's the same many times when children ask, Daddy, why is this like that? Why do the birds, how do the birds know where they are flying?

At the end of the summer, they fly 6,000 miles, 10,000 miles to another. How do they know where to go? And where do they land again where they first were born?

How do they know where that is? Yes, my child, let me tell you. It's instinct.

Ah, OK. And people who can reproduce that kind of knowledge tend to do well academically. And there are many other children who may not do so well academically because they're too deep.

And the schools don't recognize depths. They're not there to recognize depths. They're there to recognize and promote shallowness.

And so even Einstein, who could think quite deeply if thinking could ever be called deep, it's not really. But he could think better than many other people only because he had access to stillness. He was considered a little bit dim at school.

He was considered a little bit slow, not promising material. And it's only when they left

him alone, the system left him alone, and he got a job in Switzerland at the patent office that he was able to do. He was slow.

He had to go within. He had to go into stillness. He had to listen there.

And then thoughts came. Then he had to go back into stillness. And then, ah!

And then one day he was lying in his bath, and he went very still. And then he says, oh, relativity. And that changed the entire view of the universe that we had up to then.

And then he came up with deep spiritual insights because he went into the stillness that all resides. And he said, the true value of a human being is determined by the degree to which he is free of self. I thought he was a physicist, but he knew.

Because all knowledge, doesn't matter what form it takes, it came out of his ability to be still. And the realization came out of that. And he said, the way we view reality as separate things and separate bodies and everything separate, which, of course, thought contributes to, separates, that he called it an optical illusion of consciousness.

That's our view of the world. You know what an optical illusion is when you see something that's not there. And so it's an optical illusion of consciousness.

So great. All that's required is to go beyond the pseudo knowledge of the mind. Not that you never use it again in this world of form for practical purposes.

It's fine. But to find yourself or the meaning of life or the ultimate purpose of things cannot be found in that realm of form. But it's there in you as yourself.

No time is required to be that, to find who you are, to be who you are. Just stillness, just presence, just allowing this moment to be as it is, the form of it. Don't fight the forms of your life because you want something better.

Go through it by facing directly, looking. Ah, that's how it is, that is. And so you burn up gradually.

The story of me becomes insignificant. Only remnants remain. Little memories that are helpful because it's good to remember people's phone numbers or your past husbands or wives, what you did.

It's fine. There's no problem there. There's no self in it.

But not base your life on the content of your story. And that's how the ego disappears. As thought identification is relinquished, ego goes.

Because ego is thought identification. That's all. Ego is thought plus emotion together, egoic entity.

Stillness, presence, dissolve ego. And you don't need to ask questions like, how long will it take before my ego is dissolved? It doesn't matter.

Just this moment is enough. All you ever need to be concerned about is this moment. That's all there is.

So it's not necessary to be present for the rest of your life or the rest of this retreat. Because if you told yourself, I need to be present for the rest of this day, for the rest of this retreat, I need to be present, that's difficult. Because you've created future in your mind.

And then you have a problem already. Am I going to make it? And already you would begin to forget whether you're present at this moment, worrying about whether you can sustain presence.

Just this is enough. Just this. The present moment is always enough.

That's the secret of life. It's all you need. It's enough.

Because there's nothing else. It looks as if the present moment were trapping you in form, because it takes some form. And people want to get out of it to the unlimited.

I want freedom. I don't want this. And even if you have a mansion, eventually it will feel like a prison.

And you sit in there and you look at the walls. I want to get out of here. The same thing that came when you were sitting in the cabin.

And then you traveled again, hoping to find yourself somewhere else. The world of form is always some kind of limitation, because form means it's limited. It's form.

No matter what situation you go into, it's some kind of limitation. It does not mean that you cannot try to improve your life on the level of form, but not hoping that you find some ultimate fulfillment in that. To play around with form is great.

I'm not saying, if you're in a cabin, you should not try to live in a mansion. No, why not try? Because you're playing in the world of form.

But if you hope that the mansion will free you from unsatisfactoriness, that's not going to work. But if you're already free sitting in the cabin, and cabins are great. I've lived for periods of time, people have put me up in cabins, and it was great.

It's one of the greatest places. I love cabins. Probably prefer them to a mansion.

So there's nothing wrong with it. But if you think you would like a change, this world is there to be played with. And then you try, OK, I'll make money, and then I can live in a

mansion, and we'll try that.

Not that it makes any difference. So you're already rooted in being in the cabin. Then you can go out and play.

But if you're not rooted, you cannot go out and play, because it will be a desperate struggle to get somewhere. And when you get there, it won't make you happy either. But once you're rooted within, if you want to play in the world of form, participate in the world of form, and you'll enjoy whatever you're doing, because you don't need it.

And yet you can, great energy can flow into it. You don't need a particular result, and enjoy what you're doing tremendously. And then you'll probably get a good result, not that it matters to you.

So it varies. One person maybe say, it's so peaceful, why should I move out of my cabin? It's great here.

And all you play with is flowers. You go around, you water the flowers. Whatever you do, little movements may be enough for you.

Or you may say, OK, now I'd love to experience some other form. And then you play and go out of your cabin and into something else. Fine.

It differs. The way in which the state of presence manifests in humans differs. Some are happy to remain where they are.

They're home, inside. You're home inside. You don't need the psychological need for future goals.

Because that's so strong in the egoic consciousness. You need the next moment because you're not fulfilled in this moment. Why are you not fulfilled in this moment?

Because you're not in it. The only reason why this moment is not fulfilling is because you're not honoring it. You're not there.

The depth of it remains hidden. All you see is the external form of it and you're running away from it. If you're not running away from the external form of it, but face it directly and say yes, then the form gives way to the depth of the present moment, which is the formless, inseparable from who you are in your essence.

So life is a great adventure. What you do on the surface of things, because everything is the surface of things, whatever happens, situations, is up to you. You don't need things to be in a particular way to fulfill you, to find yourself through.

Finally they'll recognize me. When I live in a mansion, they will all come and want to be with me. And then you would encounter the limitation of being extremely wealthy.

You attract all kinds of people who are only interested in the mental image they have of you, if not in your money. They want to add something to their mental image. I had tea with this and that person, rich and famous.

That surely must add something to who I am, don't you think? I've grown a little bit bigger by having had tea with such and such. He called me the other day.

I had a talk on the phone with... As I was saying to the Dalai Lama the other day, I thought I'd just let that slip in. I didn't.

The ego loves that. We may have questions this afternoon, if any questions remain. Sounds coming out of one mouth and other sounds coming out of another mouth.

If no questions remain, we'll be happy, very happy without questions. And if somebody does not want to make sounds, they can write their questions on a piece of paper and we may look at it on Thursday afternoon for written questions. Some people don't like to make sounds in public.

Because you never know what might come out. What are they going to think of me? I don't need to mention, because you know it already, that life can be very enjoyable when you are rooted in space, the space consciousness, the unmanifested.

And it's only then that the world of form can be enjoyable. Because it doesn't matter that much anymore. And then you can enjoy.

But if it matters, it's hard to enjoy it. That's it. We often experience interesting weather on retreats.

As you know, there's no such thing as bad weather. Nevertheless, let's use that word for a moment. Bad weather is more suited for awakening than good weather.

The worst conditions for spiritual awakening would be ideal conditions. But life is merciful and generous. So usually you get what's right, what works.

Make sure you're in the body, present, not waiting for anything at all. You may sometimes experience, even on retreats, one could perhaps say particularly on retreats, in some cases, the pain body coming up. How do you know it's the pain body and not something else?

As we know, pain body is old accumulated emotion from the past that lives in you. And that is, as long as you're identified with it, part of the ego. Because the ego is whatever you identify with.

So when you don't recognize the old pain that comes up for what it is, it becomes part of the mind structures that we call ego. And it fuels the thinking of the ego and derives nourishment, the pain body, derives nourishment from the negative thought processes

that are working overtime once the old emotion has taken possession of the mind. This is called the vicious circle.

How do you know it's the pain body and not an emotion that's being created at this very moment by some kind of thought? The pain body is usually recognized by the fact that the emotion is out of proportion to the event, the triggering event, its overblown reaction. And everybody can see it except the sufferer.

And if you're taken out of your everyday life where there are lots of reasons, lots of triggers, the pain body which has a dormant state and an active state when it's ready to become active from its dormant state, your everyday life has plentiful triggers that the pain body can use and react and then awaken through it. Because in one's normal everyday life, all kinds of little things don't go the way they should throughout the day. And the pain body will react, which will use a trigger, which could be anything.

A pain body that's ready to awaken can use anything, but it doesn't know that this is the trigger. And if something truly drastic should happen to you, somebody dies, you get home and your partner left you, just left a letter, or you get home and all your possessions are gone, or you suddenly find yourself in the street because the president of your company has disappeared with the money and your pension fund is gone too. And then, of course, on the level of physical, psychological form, you will probably experience a certain degree of turbulence unless you're so deeply rooted in being that no matter what happens, you just go and say somebody dies and say there is no death.

But that's not necessarily a desirable state because you're still here as form also. The form aspect of you will react to things that happen on the level of form. But the difference is when you are in touch with being, with yourself beyond form, with the stillness within, the turbulence that you experience, the emotional turbulence, does not touch the core of who you are.

There is always a core of peace. And even if someone close to you dies, let's say a child, perhaps the worst death for someone to experience is not so much the death of a parent when they reach old age, but the death of a child that seems inexplicable and it seems we cannot find an explanation for it. It seems premature.

And something like that will affect you. You will weep. But if you already live in surrender, the deepest core within you will shine at that moment with an enormous power.

And externally you're weeping. And externally the emotion is there. And underneath the emotion you feel deep peace, deeper than ever before.

I mentioned that before, that is always the case. The worse things get out there on the level of form, which could affect your emotional level also, the more strongly the

deathless, the formless one life shines within you, and the deeper the peace. And anything that happens to you can then only strengthen that.

So you do not become callous or indifferent. No, you can still weep. In fact, these are the two sides of true compassion, that you have empathy with the suffering of form, but you're also in touch with the formless that is beyond suffering.

And you know that the Course in Miracles, before it all starts on page one, before page one, as a short summary of the Course, just three or four lines, these lines summarize the whole Course and that's all you need to know. If you know that, you don't need to open the book or any other book. Know doesn't mean know as a concept, but know in here, living knowledge.

Nothing real can be threatened. Nothing unreal exists. Herein lies the peace of God.

That's the summary. It's the summary of all teachings. Nothing real can be threatened.

What does that mean? That ultimately what appears as a form can, of course, be threatened, but the form reality is not the ultimate reality. It is only a temporary reality.

That can be threatened, but it is not ultimately real. Within each form is concealed the formless that gives life to the form. The formless one life gives life to the form, appears as a form, which seemingly can be threatened, but nothing real can be threatened.

Nothing unreal exists. Herein lies the peace of God, means in knowing this lies the peace of God. So if something drastic should happen to you, there may well be, we can't predict, there may be a turbulence of emotion and underneath it a peace, particularly if something has died around you.

Something that was part of your form identity, which, however, you are no longer totally confined to. Something has died. Now, death means dissolving form.

A form dissolves. Where there was a form, there is now a whole. That's what death is.

Whether it's literal death, like somebody dying, and that's an amazing thing. When you go, somebody that you have seen every day, and suddenly in the same building, the same house, the same room where you used to be with that person, he or she is gone. It's gone.

The armchair is empty. The desk, there's suddenly an absence where there was someone, and the next day, completely gone. And that is the actual death.

And then there are other kinds of deaths that also leave a hole in your existence. Your partner suddenly disappears. Who knows?

It happens. Fallen in love with somebody else. Gone.

Or something that was part of your identity on the level of form. Your reputation. You did one silly thing, and your whole reputation ruined.

Everybody's laughing about you, or whatever, or criticizing you. And that also leaves a hole. Where there was a form, reputation is something, it's a thought form, a collective thought form.

People tell you that you're great. And then you take, you say, hmm, me, great, thought, VIP, me, VIP. And suddenly the world changes its mind.

Maybe you haven't even done anything. Maybe just some newspaper people thought they'd said enough good things, and now to make it interesting, they'll invent something. And suddenly the reputation is destroyed.

True or untrue, who knows? Again, it's a kind of death. There was a form that was part of who you thought you were.

Hopefully you were not limited to just that dimension. Because if you were, life gets very unhappy when a form dissolves. What it leaves, in whatever case, whether it's actual death or a kind of death, it leaves a nothingness, an opening, a space, where there was someone or something.

And to most human beings, that's extremely frightening. They're extremely afraid of the hole that's left in your existence when someone or something around you dies. It feels painful to someone who has never had any glimpse of the dimension of the formless, particularly to someone who has never had any glimpse of that dimension.

Because someone who has never had a glimpse of the formless, death, which is the eruption of the formless into ordinary life, which is concerned with content, it is the sudden removal of one important piece of content from your life, is the most frightening and painful thing that can happen to you, to a human being, especially if they have not, never touched that within that is beyond form. If they've already touched it, not even perhaps as a continuous realization, but if they have touched it, perhaps here, perhaps wherever, if they have had glimpses, then those initial glimpses that they have had of the formless within will become strengthened when death comes into your life, or rather, takes something out of your life, when death takes some content out of your life. And then it happens that some humans have grown enormously through death, and they say, it's because of that great loss that I went deeper within.

I had to. Something within said, it doesn't say anything, but it said, there is no death. It's the knowing that only the form dies.

And so death is the great opportunity of the formless dimension shining through into your life because it leaves the hole. So you can think of a person's life as consisting of content. They have a fabric constructed of things they put together like a tapestry.

A tapestry. This is my life, they say. That consists, that's my wife, there are my children, and this is my job.

There is my savings, and the stock market investments, and my dog, and it's all part of the tapestry of my life. And that's all, everybody has that. That's the content of your life.

And suddenly, and it happens sooner or later, this nice way, everything is in place, my life is okay, and suddenly something gets torn out of the tapestry. It's violent. And you have a gaping hole in that.

Here's my life, and there's a gaping hole in my life. But there's a grace hiding there because it's through that seeming absence of the form an enormous amount of peace. If you can be with it without rejecting internally, running away from it, an enormous amount of peace can come through the sudden eruption of the formless into your life, which is death.

And that only really happens if you don't run away from it, if you face it. And this will be easier if it is your practice to face what is, any moment. Because the form that this moment takes changes continuously, and one day will come, a moment will come, always the same moment, but a form of the moment will come, that is death.

It must come. Someone close to you will die, unless you die first. You will lose something.

Somebody will leave you. One way or another, they die or they leave you, or you die or you leave them. And so, if you are ready, this is beautiful, the practice of facing what is, and then you face that, and you look.

And don't try to explain or interpret. And if you are not identified with mind, it's easiest to step out of the mind, because the mind will go berserk, because it thought it had figured it all out. The mind thought it had figured out your whole life.

And then something happens that doesn't make sense. That shouldn't, that doesn't fit in at all into what I have constructed. And also it's a dreadful shock to the ego, which is the mind, because it shows you I am not in control, ultimately.

I'm not in control. So death, why is death so, is it taboo still in our civilization? Because humans know only form, only content.

They're afraid of that which is hiding behind form, which is the formless, which is God. If it has any meaning, God is the formless one life that is the essence of every form. And it shines more when there is death.

That's the grace that is concealed in every death, whether it's a loss, which is a kind of death, or whether it's actual death. There's enormous grace in every death. The greatest grace that can come into this life is through death.

One could almost say that every life form has a certain degree of density, and it obscures the light of the source, the one source of all life. And depending on its density, it obscures it more or less. It is our purpose here to become transparent so that that can shine through, which really means to find death already before it happens, before the form dissolves, to find death before death finds you, because it will find you.

It's only a question whether you find it first. And so what is death then? It is the formless one life.

Death is not the opposite of life. It's the opposite of birth. The moment you are born, you are condemned to death.

And everybody in this room will experience the moment of death. One could almost say it's already printed on you somewhere, a date, and it's hanging over your head. We don't realize how fragile, how unstable our life is on the level of form, how quickly what looked solid can dissolve, not only the body, structures, anything.

And our civilization is trying to conceal that. We mustn't just pretend that everything is okay, everything is lasting. There are some civilizations where people are still more comfortable with death.

Dead bodies are not hidden. And in the past it was the case in virtually every civilization. Death was normal, a normal part of life.

But as the ego grows, collectively, death becomes more and more unacceptable. I've actually heard somebody say that. Totally unacceptable.

So what we are doing here is we are finding death, which is really what is that, to find that which is beyond form. That's all. And death is hiding in everyone.

Ultimately, it's the god in you that's death, because it's a formless one life. And we cannot explain why death comes to a human being at a certain time. We cannot understand it, but everything is connected to the totality.

And in that sense, there's no meaningless event, because there's no separate event. Every tiniest event is not an event. It's only when we think about it, it's a separate event.

But everything that happens is part of the web of the totality. There is a reason why it happens. It would be futile to try and figure out what that is.

You can't. Very rare instances can you get a glimpse that it actually made something that looked bad make sense. But it is enough to simply realize and accept the fact that whatever happens is part of the web of interconnectedness, that's the entire universe.

And then you get something like that drastic event in New York a few years ago when the towers collapsed. Why did this have to happen to those people who were there

seemingly unprepared? We don't know.

But there is a web in which everything is connected. And ultimately, only the form dissolves. Nothing real can be threatened.

Do we know how many people realized the formless a few minutes before they died on that occasion? How many of those? We don't know.

Probably quite a few. Every second somebody dies on the planet. No, no, no, no, no, no.

Continuously they are dying. And continuously someone is born. No, no, no, no.

The born goes a little bit faster. No, no, no, no, no. So here we are becoming familiar with death in a deeper sense.

We are dying to our form identity. Not that it doesn't exist anymore, our form identity. Our form identity continues as long as we carry around this form or walk around as this form.

But we are dying to identification with it, exclusive identification with it. And that is a death because we are dying to form. And the death is the entry point into that state which is also the state of life, what Jesus called eternal life, which doesn't mean it goes on and on, it means timeless.

He always talks about eternal life. You will taste eternal life. You can taste eternal life.

Timeless life. Not millions of years. That is within you, concealed in the present moment.

Formless. The formless one life. The rest is forms of life.

They're all hiding the formless one life, carrying it as the innermost essence within, which we could even say is the equivalent of the state of the universe before it became something. The beginning of time, some people call it. They say that before the universe came into being, it was one.

Now, nobody can possibly imagine, figure out, or explain what that one point was out of which the whole universe came. They call it an explosion. The Big Bang.

But before the universe was, what was there? And of course, no scientist can answer it. Nobody can answer it.

All you can say is there was nothing. And out of that nothing, everything came. And it's still coming because we are still part of the explosion, the original explosion.

It's manifestation out of the unmanifested. But every life form that has come out of it carries the origin of the entire universe still within as the unmanifested formless one life. So the point before all life started is still within you.

That which is prior to all form and that which is there when all forms are gone. As yourself, as God. You are that.

If God has any meaning, it is that. Not an entity somewhere in space or time, but the life within all beings. The consciousness, the intelligence, the life that lives within.

The recognition of that in another is love. The recognition of God in the other, the formless, which is death. Really, it's almost shocking to say death and God are one.

I saw it in a film some years ago. I think it was called Out of Africa, about a farm in Africa. And suddenly one night the whole farm goes up in flames and the black servant of the owner, who is a European, comes running and says, God has come, God has come.

It's all going up in flames. There's a deep truth there. And there's nothing more beautiful than the voluntary death that you are dying here.

And it's quite... It's not painful. It's joyful.

And when death comes, it's not anything to be feared anymore. And you will still weep when somebody close to you dies and feel peaceful at the same time. Because you have tasted the deathless within, or eternal life.

You die every time when you step out of a thought or an emotion, step back, disidentify, and allow it to be out of the form into the formless and realize that's who you are, the formless. Was disguised, was hidden in the form. You die every time when you accept this moment as it is.

The egoic entity dies in the state of acceptance of what is. That's why it hates it. That's why it always finds something to be unhappy about because I've got to find something here that I can complain about, find personally offensive, whatever it is.

And so it sometimes happens on talks or retreats. Although, as you may have noticed, there's very little that is being said here that anybody can disagree with because everything is so self-evident. The truth is so self-evident.

But occasionally a word or two may come out of this mouth that somebody could disagree with. And with some people it happens that when they hear something like that, they cling, suddenly something within them gets a hold of that statement and then they wait three days later when question time comes, not realizing that 99% of what's the truth that was self-evident that they also knew within. But they must...

This thing spoils it all for me. You said that and that's not right because I'm an expert and I can tell you that was quite wrong. It's probably true.

But it's probably also not very important. It's always wonderful. I walk a lot in the forest at home, untouched.

And when you look around, the forms around you, almost half of them are dying. They are dead or dying. In the process they're decaying.

Tree trunks, leaves, everywhere forms are entering the state of death or have died. So half of what you see in the life of the forest is death and the other half is life at first sight. And at second sight you realize the life of the forest comes out of the dying forest.

The dying forest is part of the life of the forest. Even on that level there is no death. There's just changing life forms.

Even on that level the dead tree trunk isn't dead at all. It's full of life. So wherever you look, life does not have an opposite on whatever level.

And the life essence is one with death. So ultimately death and life are one. The one life that we could also call God.

That's quite amazing. I'm amazed myself. I've never quite said it in that way.

But the truth is always the same, of course, but it always comes out in a slightly different way because it's always fresh and new. If you can completely accept the death of someone close to you then you can find deep peace in that enormous aliveness and yourself in it. A woman told me that she sat next to her son who was 30 years old as he died of an illness.

That's painful. It's probably more painful for a parent to witness the death of a child than it is for the child or the adult, grown-up child to see the death of a parent. And she sat with him and suddenly she was able to go into the state of pure presence.

And that was a few moments before he died. And she said when he died during those few minutes when it happened the entire room was bathed in divine grace. She felt an enormous grace coming out of the dissolving body filling the entire room and she had never felt so peaceful.

And at that moment she knew that death is actually also a benediction. It is not something to be feared. Some of that stayed with her forever.

But then she said five minutes later the mind started to become active and it said things about how dreadful it was. And then she started only then she started weeping and screaming and couldn't accept. But she had witnessed that in the state of presence and it had transformed her although she seemed to have lost it shortly afterwards.

Something remained within her. And it is always grace to accompany someone who dies. If there are any questions perhaps we can ask.

There may be, there's one person there and one person there.

[Speaker 4] (1:00:59 - 1:01:22)

Can you share your views about your thinking about monogamy and responsible non-monogamy and commitments made in the past and how they apply in the present? And if you're not with the one you love do you love the one you're with?

[Speaker 1] (1:01:40 - 1:09:39)

This concerns your life on the level of form and there is not, on that level there is not right and wrong. There is not one way that is correct and the other way that is incorrect. Commitment and responsibility.

Primary commitment is to be true to life. To live rightly at this moment. It is your commitment to this moment.

Does that mean that whatever emotion comes in can suddenly change everything? No. If you are committed to this moment you bring presence to this moment.

And presence provides continuity in your life also. It doesn't mean that you jump from one thing to the next because on this moment I'm suddenly falling in love with somebody else. This happens too.

But if you are with someone if there is more than a connection on the level of mind and emotions if the other person reflects back to you your own essential reality the formless one life which can only happen when you are still you can be still together. It can only happen when stillness is an important part of the relationship. That is all the commitment you need.

To be committed to the stillness in your relationship. It doesn't even mean that you need to every day sit together and meditate for two hours. It doesn't need to...

What that is on the level of form doesn't matter. Maybe you don't meditate but you are able to be with the other person and not invade the other person with words. You are giving space to the other person and the other is giving space to you.

You allow your partner to be. Your partner allows you to be. There is spaciousness in the relationship.

The only real commitment you need is to the spaciousness in the relationship. If you lose that, nothing makes sense. You might have signed a contract that you are going to be together for the rest of your life but that contract will then be broken.

It will suddenly become meaningless. First, the ego wants, of course, something like that because it says I need to be in control and I need to have security and I need to feel that we are truly committed so we have to sign something. And that may work if you are committed to spaciousness and stillness in the relationship then the signing could be a

nice part of that.

If you are not committed to spaciousness and stillness in the relationship, no matter how many contracts you sign, they won't work. And because fluctuating emotions will take over, the mind will take over, mental positions will take over and you'll be battling out your battles with your respective mental positions, one against the other. Identify with your positions.

Identify with the emotions that go with mental positions. Make the other wrong. Periodically have to act out the pain body every week or two.

Have to feed the other's pain body until finally you've had enough and say that doesn't work for us anymore. And then something comes, okay, you forget about the signed contract and then try to find a way of undoing it. So the commitment is meaningless unless there's a commitment to spaciousness, stillness, spaciousness, stillness in the relationship.

That's the primary commitment. Now, that commitment being there, what you do on the level of form doesn't really matter. Whether you sign a contract or whether you say we don't need to sign a contract, we are committed to spaciousness.

And beyond that, if on the level of form, a time should come when we realize that somebody wishes to part for whatever reason, it would be done in the peace of spaciousness. Somebody would say this, I need to go away. Who knows what form that will take?

That doesn't matter anymore. You may be together for the rest of your life. Spaciousness does not guarantee that the relationship will necessarily be there for the rest of your life because everything has a...

Some relationships work, mature, everybody grows through them, and then it's time to separate, and perhaps something else, another constellation, another arises in this world of form. This can happen. That's all on the level of form.

So whether on the level of the two forms, a relationship is permanent or not is secondary. Ultimately, on the level of form, nothing is permanent. So if you don't leave each other, one or the other will die.

So you don't really... You do whatever you feel inclined to do with the partner, formal agreement, no formal agreement, whatever it may be. All of that doesn't ultimately matter.

All that matters is the primary commitment and responsibility, which is your responsibility to life, to be true to life, which is not lose yourself in the world of form because then there's no space, and all you have is two people with their mental content,

their mental emotional content, trying to somehow make it. And somehow they make it to the end until somebody dies, but there is no lasting relationship without the space. So that is the question to ask then.

Commitment is absolutely necessary, but it is the commitment not to something on the level of form. It is the commitment to the formless in the relationship. Then it'll work out.

Even if it doesn't last, it'll work out. Thank you. Okay.

[Speaker 6] (1:09:40 - 1:10:10)

So could you speak about choice? So you're being still, in the stillness, and then there's what comes and what's choice, in terms of, well, just that, but then also in terms of creating a life situation.

[Speaker 1] (1:10:21 - 1:25:12)

In the unconscious state, which of course means to be identified with one's conditioning, the mind, the mental emotional conditioning from the past, which is the ego, it is obvious that in that state there is no choice because whatever you do and whatever you think is conditioned by the past. You have not woken up in that state. So you are simply acting out past conditioning.

No choice. Pain body, completely identified with that, acting out past pain and not knowing that it is past pain, no choice. So there are still many humans on the planet who simply have no choice, who do what they do because they're still immersed in the dream, called total conditioning of the dream.

And then gradually something happens in humans and suddenly there is a realization that they have a choice. And that often starts, often it comes through great pain. The pain is generated by the unconsciousness, the unconscious living.

The unconscious living becomes painful. You generate enormous amount of suffering for yourself and others. And then the suffering for many people suddenly wakes you up.

It's like dreaming a nightmare and you can't stand it anymore and you go, Oh! And then you go back. It comes for some people as the realization that they're having certain kinds of thoughts and they've had certain kinds of thoughts in their head for years without knowing it.

And in many cases these thoughts were very negative thoughts about themselves, about other people, repetitive thoughts. And you suddenly look at your own thoughts and see, That is a dreadful world in my head. And you suddenly realize, If I lived with a person who speaks what I think, it would be hell.

If I lived with a person who criticizes me as much as my mind does, it would be dreadful.

I would have left a long time ago. And where does that realization come from?

That comes not from thought. It comes from the suddenly emerging ability to stand back and see what kinds of thoughts are going through your mind. And that's the beginning of an awakening.

And that is the beginning of choice. Because first of all you also see that there's a relationship between your inner state and your external circumstances. And you can see that to a large extent your thoughts create what you experience as the world, your world, your reality.

So some people are stuck in a dreadful world. They haven't looked at the root of it. They think all the evil is out there, so they are fighting with machine guns and bombs, not realizing that the dysfunction is not in others, it's in them.

They haven't woken up yet. So you wake up out of identification with thoughts, for the first time are able to see the thoughts, and then you can actually say, I can change my thoughts. I can think different thoughts, not as easy as it seems.

Some thoughts are very deep-seated. You can change sometimes the surface of a thought, but other thoughts are linked to emotions, and they are not so easy to change. So it requires a great deal of presence and alertness to get in there and to sense also the connection between your thoughts and the old emotions in you that are still fueling old thoughts.

But if you get in there and bring alertness to it, you can, yes, you can change the structure of thought. And, yes, things like new age things that are actually good come in that are things like positive thinking, things like visualization, things like wanting to achieve something, change your life, and imagine that the change has already happened. You see already the desired reality as reality, and you feel as if it were already there.

That's how to... However, we have come to a little obstacle here, and that's called the ego. You do not need to be free of ego.

You only need a relatively limited degree of freedom from ego to be able to change your thoughts. Some degree, yes, because totally in the grip of ego means totally identified with thoughts, so there's nothing you can do. You can step outside and change the thoughts that you think, and the ego is still operating.

You can then... The ego will attempt to create a life that it feels will provide you with ultimate fulfillment or satisfaction, will give you yourself. And I know quite a few people who have done that.

They realize the power of positive thinking. They realize the power of visualization, which

of course needs to be coupled with action, but if the two go together, it can be very powerful. Creative visualization, positive thinking, repetition, and after a while they feel better and they create a better reality.

And I've met quite a few people who have done that, and they created a better reality, and a few years later or a couple of years later they came back and said, I'm unhappy again, and it's just... I've got everything I wanted, but it's not fulfilling. It's not it, and I want to get out of it.

It's imprisoning me now. I got the place I wanted, I got the business I wanted, and now it's eating me up. I want out.

So we have... And many people are at that level where you have partial freedom from ego, but you're basically still serving the ego. The ego still has wants and needs.

And positive thinking can be used to fulfill the wants and needs, but they can never be fulfilled. So you always end up with not feeling quite... That's not it.

And then comes a higher degree of externalizing what is within, and that is not from the perspective of a limited, unfulfilled me that needs a certain change in my life situation in order to find myself, to feel fulfilled, to feel complete, to be happy. It doesn't arise out of that need. It is something comes that is one with the purpose of life itself, and that can work through you and create something that is not there to fulfill the ego, but is there to fulfill the purpose of the universe itself.

And when that happens, it still sometimes looks from the outside as if you were using creative thinking or visualization, but it's different. Let me tell you how it happened with the power of now. I've lived for years a relatively secluded life in the countryside in England, in a little house, and sometimes people would come to me for counseling, whatever.

Occasionally people would invite me to little groups. I would travel, do a weekend workshop, and it helped people. Some people changed.

It's basically what I do now. But instead of several hundred people, ten people came, sometimes three. Once I had one person came for the workshop, and at one talk I had to talk to myself.

On the level of my external situation, my life did not seem fulfilled, although a few people were deriving benefit and were waking up around, not many, very few. And I knew, surely there's more that is possible, but it just wasn't happening. I was not unhappy, but there was a puzzled sense of, there must be more, reach more people.

So I said, use me to life, which I am. I'm open, use me, I'm here. And one day I woke up and I had the vision of a book, and the vision came as if it already existed, and I wrote it.

I drew a circle on a white sheet of paper, and there's the book. And then I wrote, translated into 25 languages, read by millions of people, changing the life of millions of people, changing the consciousness on the planet. And I knew that book was virtually already there, or it was in the unmanifested.

And that was on my desk for about a year and a half. And this was not something that I wanted to bring about, it was a deeper knowing that this would come. And this tends to happen when life moves through you.

I had asked for it, it's good to ask for it. I had asked for it, and so life came, moved through, not immediately, the thing was on the desk for more than a year and nothing happened. A year and a half, approximately, it was on the desk, and I looked at it, it's coming, but where?

So life was moving through, and one morning I woke up, and I didn't know that was part of that, realizing I need to leave England. Why? I don't know.

I need to leave, I need to move to the west coast of North America. It was so strong that there was no question that I had to leave. And that was life moving me away.

I had to move to the west coast. I immediately started selling things, putting things away, giving up my home. It took a few months.

Buying a ticket, I knew one, two people, one in Vancouver, one in California. Went off to the west coast. I sat on the plane.

Where am I going and what for? I don't know. Life is taking me.

Arrived in Vancouver. Stayed for a few weeks. Traveled, took a Greyhound bus to California.

Had one contact there. Then I needed to find somewhere to stay that wasn't expensive. Somebody offered to put me up.

I went to a meditation meeting, and somebody said, I have a spare bedroom. And again, life had arranged in such a way, I suddenly see everything fall into place, to go towards the original vision. But I didn't know that yet, that it has anything to do with the original vision.

That person who put me up was a complete hermit. Had never any visitors, no social life. And he was out all day working in his office.

And then he came home. I was just sat there, surrounded by just walls. Didn't know anybody, couldn't go anywhere.

What am I doing here? One day I got out my old writings I had done. After each

workshop, little works that I'd done, I often would take notes.

What I had said, what had come out. That wasn't a book as such, it was a collection of notes. I had that with me.

I looked through. And I read it for the first time. Before I just wrote it, I never read it.

And I said, wow. Wow.

[Speaker 6] (1:25:13 - 1:25:14)

Wow.

[Speaker 1] (1:25:15 - 4:08:49)

I knew it wasn't a book yet. And then I put it aside. And the next day I bought a notepad, a yellow notepad in a shop.

And then I sat down again the next morning. And an enormous energy stream came through. And I wrote, What is Enlightenment?

And I knew these lines were written. That was the book. And enormous power came through.

Nobody ever disturbed me because he was a hermit. After a few weeks, I had left him, and somebody else invited me. I didn't know that before.

And she was also a total hermit. No social life, no visitors, no phone calls. I was totally undisturbed.

Life put me from there to there. And every morning for four hours, five hours, the flow would come. Occasionally things that I had written were referred to, but also a lot of new things.

There was a powerful energy stream that had lasted three months. Then I had to travel back to England. And after the deadlock, got out my notepad to write more.

I stayed in a commune then because I didn't have a home anymore. Nothing happened. Couldn't write.

Nothing is coming through. All I could do was a little bit of editing. When I got a new visa, went back to the West Coast, immediately the flow started.

Then I realized life had to take me away from there because the energy field was not right for the book to come out. I asked for it at the beginning. So there was nothing to complain.

And then you have to... One more time it happened. I had to leave, get my visa renewed, back to England.

It didn't happen. I love England. England, something within me, resonates deeply with this piece of the English countryside and the emanation of that.

And yet the book couldn't come there. It needed the more dynamic energy field, the more open, dynamic, with less burden by the past of the West Coast. And that's where it happened.

So life, I became a channel for the purpose of life to come through me. So it wasn't so much as me wanting this particular thing, but suddenly having the vision of this would be, but without knowing how. And this tends to happen when you leave egoic goals, when you no longer believe that something that you might achieve out there will make you happy.

I never thought that that would make me happy, but I felt there is more that is possible. I'm open, do what you want. I was talking to myself because I am life, as are you.

And after that, everything fell into place, always. The book was written. It was published without ever needing to look for anybody to publish it.

And very quickly, two years after it came out, I found that old sheet of paper in my luggage. And I looked at it and saw it's all come to pass. Every little thing that it says here has already happened.

And more. And more. Millions of people undergoing an inner shift.

And that was the vision. So it was not so much a wanting a particular outcome, but realizing this is it. And then it comes.

Now you ask for it, and always every new situation, if I had believed that the new situation would make me happy, fulfill me, I would have been disappointed. Because I had no idea when you become well-known how many limitations this, new limitations this brings up in your life. It's not that great on the level of form.

And the demands that are made upon one's time, but the innumerable demands, all worthy requests, demands bombarded with... I had asked for it. But...

No longer being able to have one-on-one contact when there are groups. It was so wonderful when there were 10 people. There was a one...

When 2,000 people come to a talk, I have to be ushered in and ushered out because otherwise I can't get out of there for 2 or 3 hours. It creates a separation. New limitations come in.

If I had thought this new thing would make me happy, I would have preferred, oh no, that wasn't it. So it doesn't depend, it needs to... Yes, there is more that you can do.

You know that. And all that is required is for you to be open, and say, there's more, use me. And then see what comes.

But remain... The essence is to remain rooted, not to lose the present, so that you are rooted, that you do not come from a state of dissatisfaction, and create out of a state of dissatisfaction, which you could do, not quite as powerfully, but you could say, OK, I've got to create... It won't make you happy, and perhaps not anybody else either.

So there is the egoic creation, which is, you can try out, it works up to a point, and there is the creation when life creates through you, and all you need is the openness for that, ready to be used. And don't complain later when we find many new limitations, because no matter where you go on the level of form, you will find new limitations. And once you know that, it actually doesn't matter that much.

But if you expect it, liberation through some new life situation, that's not going to happen. The liberation is already now, from form. The liberation so that you are not dependent on form and on outcome internally.

Then it's much more. Only then can life work through you. If you are dependent on some form that arises, if you are not happy where you live now, you have to be first, get through the resistance now.

If you are living in a tiny place, or wherever, for some people it's a life situation, for some people it's where they live, the work they do, whatever it is. This comes to purpose. What is my purpose here?

It goes back to that. What is my purpose here? And this purpose is twofold, two dimensions, that corresponds to the twofold nature that you are, formed and formless.

Your primary purpose is what I, in the previous question, the earlier question, I called commitment. The primary purpose is your commitment to the now, to be true to life by being true to this moment. That's primary purpose.

It has nothing to do with anything else. It's your commitment to life and then no unhappiness is generated. This is what is.

It's an uncompromising yes to this moment, so you are committed to the formless, one life that can only be accessed if you accept the forms of this moment. And that needs to be uncompromising. Your commitment to life, now this is your primary purpose, no matter what happens on the level of form.

Primary purpose comes first, commitment to that. The next is secondary, but also you

can apply purpose to that. Now, having fulfilled or rather fulfilling the purpose of my life at this moment and every moment, the only moment there is, fulfilling, having committed myself to this, being a permanent commitment to now, then you can look and see what is the secondary purpose of my life and that operates on the level of form.

Now, that's the mistake that people make, is they look to the secondary and think it's primary. The primary, it is quite possible that in some way the secondary may not even function for you anymore. You may only have a few more weeks to live.

You may have some other limitation, like being in prison. There isn't much that you can do on the secondary. There may be something.

Perhaps you can talk to other prisoners and tell them about the present moment. So, primary comes first, and primary works even if you only have one hour to live now. You have fulfilled the primary purpose of your life.

Surrender to now. Good enough. Your life is fulfilled.

But as long as you have time, and some of us still have some time, there also comes the secondary purpose of your life. What do I do on the level of form? Now, the more you are rooted in the formless, which is primordial intelligence itself, the more likely it is that you will know either as an insight, as happened to me, and it may only be partial knowledge because I didn't know why I had to move England.

I had very partial knowledge, but I know what I had to do without knowing why. That's a kind of knowing, too. Sometimes you only know a bit, but it comes as a realization.

It doesn't come through decision-making process, which is the mind. You suddenly know what it is that you have to do. It's a strong, and that is much more likely to come when you fulfill the primary purpose of your life because you are connected with the non-conceptual, unconditioned intelligence of life itself.

Then you will know what life wants from you, the so-called you in this form. That can come either as a realization, and then you have to obey it. You can't say, well, I have this strong impulse to move to the West coast of North America, but I hardly know anybody there and I haven't got that much money.

What do I do? Do I have to give up my home? It doesn't make sense.

Fear comes in. Oh, I can't do that. I didn't have much to lose, fortunately.

I didn't have a career or pension plan, so it was easier. But make sure it comes from the deeper level. It comes out of the peace.

It doesn't come out of an emotion that says, oh, now I have to do that. See, there's a power and a peace that comes with that when you know what it is that you have to do.

It's a peaceful but powerful knowing.

It is not a turbulent knowing. That's an emotion-created thought, and I wouldn't necessarily do what that wants you to do. Or if you are in doubt, wait a little, become present again.

Go within. And then you'll know if it stays, then you'll know it's right. If it's only a passing thing, then the next day you suddenly have a different emotion.

So it may come as a realization. It may also come as an external event that you don't know why just the right person or event, person comes into your life or event happens that corresponds to your purpose on the outer level of form. And that is sometimes called coincidence or whatever word you have for that.

And you can't explain. Many people have told me miraculous events and happenings. How is it that I met this out of millions of people, I met the one person who actually fit it into, who opened this door for me and did that.

But it works many, many times. I've seen it. So, if it doesn't come from within, it comes as an outer event or a person or it can come as something that at first sight looks negative.

It can come as a loss. If you said, I'm here, use me, be careful, it could come as a loss of something that you thought was your security but was in reality holding you back. And if you react with hostility, if you react to what happens when that loss comes, if it is loss for you, in some cases it is, loss often must precede the new.

If you then resist the loss and become negative about it, then you block the whole flow again. The loss was life removing the obstacle for you. And if you then complain about it and feel you are a victim of life, then you are creating a new obstacle.

The obstacle that life removed for you, you replace it with some thought that is complaining. So be ready then for anything on the level of form. Even if it looks negative, you will see when you accept it, how it quickly turns into positive.

And some people had to lose all their possessions before they could do the work they were meant to do on the level of form. But that's not necessarily the case, so you don't need to run away. It is miraculous what happens when you are aligned with primary intelligence, which is yourself.

But don't block it. So what could block it is resistance when change does come into your life and it's not what you could have envisioned and your mind says, that's not what I wanted. Well, your mind doesn't know enough to know what it is that you really need.

That's not what I wanted. And then you have to be uncompromising and accept it might

even be the end of, it could be the end of a relationship, it could be anything. It may not necessarily be any kind of loss or end.

You can't predict what form it takes, but all we know is life begins to work for you when you are true to life, which is now. Then life becomes cooperative. Most humans on the planet do not yet experience life as cooperative.

They experience life as hostile. It's a struggle. It doesn't have to be like that.

Life can be cooperative, benevolent, empowering, but you have to contact life first. Find the life that you are first. And only here can you find it than now.

So here we have primary purpose, which applies no matter how old you are or what your life situation is. Out of the primary purpose, if you still have enough time, comes secondary purpose to do with your life in form. And it works beautifully.

Don't judge when things happen. Accept what comes, then change comes more quickly. Accept what comes.

With the acceptance, life speeds up. With non-acceptance, life is being held back. Accept whatever comes to you as the enlightened Roman emperor, perhaps the only political leader who was ever enlightened, Marcus Aurelius, who lived 2,000 years ago, said, Accept whatever comes to you woven in the pattern of your destiny, for what could more aptly fit your needs.

And therein lies enormous power in the acceptance of whatever comes, because when you do not accept what comes to you, you are saying no to life. And the mind says, I know better, I want something else. Accept whatever comes that is part of being true to life now.

Then the power comes through the acceptance, the non-rejection. So that's primary. Then the secondary purpose unfolds with ease, and there's no struggle.

Now the fact that there's no struggle does not mean that there may not be an enormous output of energy. Sometimes when I say there's no struggle, people think, well, it's going to mean there's going to be... There can be high intensity of energy output, such as happens here in our meetings, and it's joyful, such as happens if you should do writing, there will be great intensity that flows into the writing.

But not struggle, but intensity. When the book was being written, even my voice changed and became kind of more focused. And people said, what happened?

You have a different voice. I said, I don't know, it's an energy stream that's coming through. That's what's doing it.

So cooperate. Cooperate with life so that life becomes cooperative, because what face

you show to life will be a reflection you get. If you don't cooperate, welcoming to life, whatever form life takes, that is true to life.

Then life cooperates with you. It works beautifully. So primary purpose, secondary purpose.

And that applies to everyone except to those who are going to depart from this world of form shortly, which could be anybody. Then primary purpose is enough for life to be fulfilled. As long as you have time on the level of form, secondary purpose will come in also.

There's the secret of human existence. Thank you. Now, as you know, tomorrow, if there is such a thing, only in the mind, of course, is Echo Adventure Day.

And you may well ask, what has Echo Adventure got to do with the spiritual retreat? And I'm sure one or two minds have been complaining about that. First of all, you don't need to go on Echo Adventure.

You can stay here and be quiet and just be still and walk around or sit and meditate. Nobody needs to go. On the other hand, you may find it enjoyable to go on an Echo Adventure and to bring so that the retreat is not separate from life, so that you bring together normal living.

Well, Echo Adventure is not exactly normal. But it's a little bit closer to normal than here. So you bring your presence into that.

I don't know what you do in the boat. You're going down the river on the little boat and you have to be really present, apparently. What do they call it?

Water, something, water. Rafting, white water. Rafting, something like that.

Well, that will keep you present. Our silence still applies until tomorrow morning. So we remain in silence until tomorrow morning.

Those of you who don't go on the Echo Adventure may want to be silent for the rest of the day, tomorrow also. If you're here, you might as well be silent. But that's an option.

One more thought has come in. Don't become impatient if your secondary purpose does not unfold immediately. That would also block it.

Stay true to life every moment. That's enough. The universe doesn't know much about time in the way that the human mind does.

Don't become impatient because you would lose... Impatience means you've lost the present moment. And one thing you can be sure of, at this moment, there's only one, you are where you're meant to be.

That is always true. At this moment, you are where you're meant to be. And then life unfolds.

If you remember that and know that continuously, that at each moment, the only one that is, you are where you're meant to be. This doesn't mean you're stuck in it. At this moment, you are where you're meant to be.

And if you know that, if change is destined for you, it'll happen much more quickly. You can never be anywhere else than where this is the best place for you to be right now. And this makes true at this moment, doesn't it?

It's not always obvious, but it's always true. Thank you. Some of you may know the story of a disciple in a Zen place.

It was time to leave and he went to the master and said, can you just write something down for me so that I remember what you said and the essence of it all. So the master got a piece of paper and wrote and he gave it to the disciple and it said, attention. That's what it says here too.

Attention. And the disciple looked at it and said, is that all? Surely just a little bit more.

I need just a little bit more. Laughter He gave it back to the master and the master wrote something else and gave it back to the disciple and the disciple wrote, attention, attention. Laughter Laughter And the same thing happened again.

He said, but please, I need a bit more than that. He gave it back. The master wrote again, gave it back.

Attention, attention, attention. And then the disciple got a little irritated and said, well, I know that by now, but anyway, what does attention mean anyway? I don't know.

And then the master said, attention means attention. Don't know what happened after that. Laughter Of course, all the good Zen stories leave you with a sense of and then what?

If it doesn't, it's not a good Zen story. And of course, the key to the story is in that and then what? That has no answer and nothing that follows it.

Laughter But you can also see in this story the desire of the disciple to have something tangible in form to carry away, to take away with him. He wrote this down for me and he's not getting it. Laughter Attention, of course, simply means presence.

The light of presence or the space of presence in which yesterday's echo adventure for those who went on an echo adventure, that light of presence or space of presence in which that appeared. The same light in which this room now appears. Temporarily, the only thing that's timeless is the light in which things appear or the space in which things

appear.

The now, we call that the now sometimes. And you may have noticed the echo adventure is already receding. It's beginning to dissolve as an actual experience.

It has already dissolved. Now it remains in that form has already dissolved. Now it remains as a thought form, perhaps until you die.

And it may remain in your camera as a on film is also a form or a digital, however that works, but I know that it's form too. I don't know how exactly that works. And I know that that's not permanent either.

Eventually the digital record will also go or the photo will turn yellow at the edges. That's maybe after you die and then your children may still remember what that was and who that was and then if the photo survives which is after a while something happens to them then your grandchildren look at it and say that I think that was my great grandfather. And at some point they lose it and it gets into somebody else's hands and then they look at it and say these are two people on a raft.

And then maybe they find them in an antique store and they've written down approximately 2004. Somewhere in Latin America maybe. I don't know exactly where.

It looks tropical. But nobody knows anymore who these forms are. Sitting on the raft.

Now even if you had written a famous book or something and then people remembered oh that's that person who wrote that book, it doesn't help very much either because that doesn't survive that much longer either. Maybe another few hundred years. And it's only a thought form.

It's beautiful to see how everything evaporates. The end of our gathering is not here yet. I'm not saying that.

But you can see it on the horizon. And then the whole experience of being here. It's suddenly it's a past.

A thought form. And the essence is the space in which it appears. And the more you contemplate how quickly things dissolve, the more you're rooted in that which is not subject to time.

The still point at the center of it all. But it's not a point. It's still space.

All words are wrong. Needing an experience which is a form that hasn't happened yet or hanging on to something that's already disappearing, that's the normal way to live. Or fearing something that's coming.

There's always the movement between hope or anticipation of an event. And then

there's the fear. If it's seen as something good that's going to add something to me, there's anticipation.

Oh, it's coming. And then you want to hang on. And you can't.

Or it's something that's perceived as a loss. All the retreat is coming to an end. Then it's seen as something fearful.

And yet the essence of this retreat lies not in any experience that you have here, but in finding that which underlies all experience. So the echo adventure is not, no matter how much fun it was, is not the essence of this retreat. Even the beautiful flowers and plant life are not the essence of this retreat.

Even this room and the people in this room and the words that are being spoken are not the essence of this retreat. Because all these things are going to leave you. Or you are going to leave them.

And it's not the essence why we're here. So if you, if that, if your mind clings to the outer form of this, which is the experience of the form of the retreat, then either you'll be happy that it's over because you go back to your own bed and nobody snores in your room, except yourself, and that's okay. Or it's something that's, it doesn't seem good because it's coming to an end and it was so nice.

But that's not it. To see the essence of this, why the very reason why we're here, of discovering that which underlies all experience. The now, the presence, yourself, the stillness within, in which it all appears and disappears.

And so this retreat you carry within. The essence of it is eternal because it's yourself. And then you enjoy the rest of your life, which isn't yours, because you don't have one.

It's going beyond form and identification with form, beyond ego. When you don't know the essence, then you're trapped in form, and you identify with form, and that's ego. Your life purpose is the transcendence of that.

That's the primary purpose. And it can only be transcended at this moment. The beautiful discovery that thinking and emotions are only a tiny fragment are not who you are.

That there's a depth in you that goes beyond me, the person. A temporary form. Various described by different teachings and teachers as eternal peace, the deathless realm, the timeless dimension of consciousness, Buddha nature, Christ within.

And now you can see the story of your so-called life, the so-called your life, from the perspective of the eternal. And from the perspective of that which is not touched by time in yourself, you can see and realize it doesn't matter that much what happens. You rise

above dependency on what happens, and that's beautiful.

Beautiful. And even if you have to go back to a big city and don't see a single tree anymore when you look out of the window, that's what is at that moment. And you can feel the essence of yourself as that in which that appears.

Because within you, you carry the essence of all trees. Because what is a tree other than a manifestation in form of the one life that you in essence are? The being that you are.

So the tree, the temporary manifestation, beautiful. All manifestations are ultimately beautiful because at their core lies the essence of all life. And that's why they're beautiful.

Sometimes the beauty is not so apparent. You have to look deeply to a concrete wall when you look out of your window if you should live in a big city, and that's your view. You have to look deeply and allow it to be and find that even there there's a beauty.

But you can only find that if you have found it within the essence of life within. All the trees are an externalization of that. And even if you should never, if they should put you in prison and you should never go out into nature again, you are the divine nature out of which everything comes.

So it is there in unmanifested no form within you. Life itself, to know yourself as life prior to form, timeless, still, present, formless, that's the liberation. The demand that the life of form should satisfy you can then be dropped.

Because very often the life of form seems to refuse to satisfy you. If you've lived for long enough and you don't need that long then you can realize that although some people never realize that the life of form does not have the ability to satisfy you and they carry on seeking. And when they're 85 or 90 they still look in the jewelry window to see, that's a great ring, I'd love to have that to add to me.

Or whatever it is. Not that you cannot appreciate beauty when you're 85 or 90 you can appreciate it deeply but I'm sick. To identify with a particular form and wanting to make it me and mine is seeking to be satisfied by the world of form.

And the more rings you accumulate in this tiny example, the more fearful and unsatisfied you would feel. So the beautiful thing is to be able to drop the demand that the world of form should satisfy you. And you can only drop that, you cannot make yourself okay, I shouldn't expect anything from the world of form.

That doesn't work. I shouldn't expect because it doesn't work. But it's only if you touch that.

Sometimes the seeing is enough to touch that in you that does not need to be satisfied

by the world of form because it is prior to the world of form, it is the being itself, the life itself. And sometimes for some people it's enough to see how impermanent and passing and fleeting and ultimately unsatisfying everything in this world of form is, as long as you seek something there. Only as long as you seek something there.

For some people it's enough and they suddenly say, wow, it's all like dust and smoke and I'm trying to hang on to something or make it mine. And they see suddenly the impermanence. For some people it's enough for somebody, for one big loss or somebody close to them dying to see the whole thing in that one event of the unreliability the fleetingness of all forms and it hits them once and that's enough and it awakens in them that which is beyond form.

And that's the liberation. The liberation from form is the liberation from the world because the world equals form. It's the world of form.

Not needing a particular configuration of forms in your life anymore. It doesn't mean that you cannot play. You're not condemned to a totally passive observer of the world of form from now on.

But the observer is always there even while you participate in the world of form. The observer remains no matter whether you are passive at this moment and simply sit there or stand there or walk there and watch and let it all be and see the beauty of it. Or whether you participate in the world of form and in the midst of activity and people around you are running this way and that when you're trying to build a house or build this or build that or create this or create that.

And even while you're in action not to lose yourself in the action because the action also is form. The doing. People so easily lose yourself in the doing.

The doing also is form. So see that you don't get lost. You see how easy it is the moment you start.

Okay, what do I need to do now? Even with little things and most of life consists of little things. There are not that many big things.

99% of your life consists of little things. Even if you're a famous person it still consists of little things. After they acclaim you and you get a standing ovation you go back home and drink a cup of tea and then you say, okay now, here we are.

Or a cup of tea is brought to you. Then you miss out the beauty of making it. Of putting on the kettle.

The little movements. But it's still. It's little things.

People wait for the big things. They're rare and they're not that great either when they

happen. The wedding.

And of course the wedding is inseparable either from the divorce or the funeral. The big trip that's coming and then on the big trip you always are where you are. You're sitting in an airline, an aircraft seat looking out of the window and then you arrive in the hotel and then you move your body from here to there.

But it's always just this moment. It's not. It's only an idea in the mind.

The big trip. The big trip consists of one little moment at a time. And that's again why there's something people, the dissatisfaction because there's always the clash between the mind forms that are generated by the egoic consciousness.

It's the big trip coming and it's going to be great and it's going to fulfill me. And when it comes it consists of ordinary things. And the rafting, okay, that's for a moment you get that stimulus of ha ha ha.

Ha ha ha. But you could have that all the time. If you were present with every little thing.

Just that. And then you don't depend on fun anymore. Not that you can't have fun but it means that every moment is fun.

Because fun means you feel alive. If fun has any meaning it's if you feel more alive and people make fun a goal in their lives because most of the time they don't feel the aliveness. So they think, okay, where's the fun in my life?

And there's no fun in my life. And they're looking. I need a trip, another or whatever it is, another relationship.

Maybe that will bring some fun in. Ha ha ha. And what do they mean by fun?

They want to feel more alive, I suppose. What else could it mean? Ha ha ha.

They want to feel the life that they are. The aliveness of themselves. And it's hard if you're looking on the level of form, you don't get it that often.

And some people spend their whole life pursuing fun through drugs and then they go out and listen to as loud music as they can. It even affects your hearing after a few times. At least I feel a little bit alive here.

Ha ha ha. Ha ha ha. And then always fly after a few hours, you have to walk out of the discotheque and then comes the, oh, you go down again.

And then even worse, the emptiness, not the true emptiness, but the emptiness of what now? And where's the next thing? And that worse thing after a while, fun.

Ha ha ha. So many people feel they're missing out on life. Ha ha ha.

And some people, no matter what age they are, 40, 50, 60, when is it all going to start?
Ha ha ha. Some people call it the big break.

I'm not whenever getting my big break the big time. Ha ha ha. The big time is now.

Ha ha ha. Ha ha ha. Now if you don't realize that the big time is now, you're never going to find it, because when you think you have found it, it will turn out not to be it.

Ha ha ha. So to all fun seekers, Ha ha ha. The fun is the aliveness of life is here in this moment, and you know to get in there to find it.

Ha ha ha. Not away from it to find it. Get in here to find it.

And then you realize the very aliveness of yourself is the fun that you were looking for.
Ha ha. And so does that mean I can't have fun anymore?

No, you're having fun already. Ha ha ha. Now what does happen, of course, the dependency on experiences goes.

So the almost compulsive or addictive search for more experiences also goes. In that sense, you're no longer a fun seeker in the same way in which you're no longer a spiritual seeker when you leave here or now. I hope nobody leaves here and continues to be a spiritual seeker.

Ha ha. Because you don't want that, and if your identity has been that you're a spiritual seeker for the past 30 years, it's time to step out of that and be a finder. And not a fun seeker either, but a fun finder at this very moment.

And you may find, and some people have come to me concerned, they say things we don't get fulfillment, I don't get fulfillment anymore through the things that I used to enjoy so much. And that all they mean is the external stimulus, things don't stimulate them anymore to such an extent, because they don't need them as stimulus, they're already alive now. So then you can go into an experience that before was great, like a ride on a roller coaster.

Now why people love that? Because it forces them into intense presence. And then they scream.

And then they... One person actually gave that as an example and said, I loved it so much, and the last time I just walked past it and watched the people and said, I didn't need that anymore. And he got worried.

He thought, I'm no longer... I can't have fun anymore. You can, or you may, or you may not go into the roller coaster, but there's no need to be concerned when you walk past it and just leave it, let it be.

Let them scream. Because you don't need the stimulus anymore, but if you can enjoy it, why not enjoy that? And that's the same with all experiences.

Sex, the need for it, that's an enormous need, one of the great needs. Of course it's built into the body. The body is programmed to seek it because it wants to perpetuate itself.

It wants to produce other bodies that's built into the very genes, it's nature. So it's nature for the body to seek that. And that in itself is not problematic, as you know, when you observe animals.

The sex that animals have is never problematic, because they don't have an ego that gets in there and want something. If they have sex, it's fine, if they don't, it's fine either. Of course they try very hard to find a mate, if it's time.

There's an enormous, it is almost, you can see once I made the mistake of not having a cat, a male cat neutered. And then, you can see the enormous force that drives that cat out at night. And it travels for miles.

And it gets, when it comes home, it's totally exhausted. And then it just drops. And later when I talked to a vet, the vet told me that unneutered male cats have a much shorter lifespan than...

But also you can sense the enormous force in them that forces them to go out and seek a mate. And it's getting more difficult these days in many countries because unsplayed females are hard to find. So they have to travel long distances and sometimes they get lost and they never come back.

But even that, which is almost, I almost felt it, the cat is suffering. I almost felt there's suffering in there. Needing it and being driven.

But there's no psychological suffering as such in a cat because the cat doesn't have a self image, an unhappy me that does not have a mate. It doesn't. Because it's only that self image that creates the psychological suffering that humans have.

And so for humans, there's not only the sexual urge that's built into the genes that you have at least when you're young and then gradually it becomes less, but to some extent it's still there, but not this overwhelming thing anymore. And then maybe when you're 80, you can finally claim to have transcended it. But to see that with humans, that is a great source for to feel alive, the stimulus.

It's not only the sexual act itself, it's also the whole thing that goes with it. The adventure of meeting someone and the games that are being played. The roles that they play.

It's rare that they are themselves when they, male and female meet. It's the dance.

Animals, some animals have their dance too.

They dance around each other. And then finally so some humans are addicted to that also. It's not that it isn't in everyone of course, but there comes the addiction.

It's a psychological addiction to this. It's I need. And it becomes part of the story of me, I need.

There's far more need in the mind than in the actual physical realm. The neediness of the egoic mind is far greater with its stories because even when you're not feeling sexual, you have this idea in the mind, I need a mate, I need a mate. You do at this moment, you're fine, aren't you?

Laughter Laughter But the story creates enormous layer on top of the true needs which are really they come and go, they pass. They are either met or they are not met. They come and go, they pass.

So the fun for some people, fun a large part of fun is that. And so they seek far more than what their physical organism really needs. Because it becomes part of the psychological need of me, I need the fulfillment.

I have the memory, I want to repeat the memory of it and so on. The feeling I'm not complete without a mate. Of course, on the level of form I mentioned it briefly in The Power of Now on the level of form there may always remain a sense of incompleteness or a longing for the other polarity because on the level of form you're only one half of the whole although you have the other half built in too, but you are male or female although every male has a female, also like the symbol of Yin Yang the opposite is also in that.

But yes, there is the longing on the level of form and it can never be truly fulfilled except in sexual union and that's very brief no matter how much you practice relatively speaking brief. So there's the, you can actually you can observe that yes, there may be the longing to have just male or female energy close to me you can sense that that in itself is part of the form as form and you can take one step back and allow that longing to be there and see there's a longing for that you don't even need to formulate it, you just take a step back and watch the longing then there's space around the longing and you are that, you are not the longing the longing is nature it's the physical nature, part of that but you are the divine nature, the formless the physical nature is form so you can watch that and you can allow it to be or you can go out into like the cat does and you can watch yourself doing that and give space to that and you sit in a bar where they meet where you meet people and give, and then you can watch yourself drinking don't drink too much because then the water may get lost and then you can, you watch a male or female at the other end of that room and one or two people have asked questions about that and you feel you're being drawn to that and you can watch that, you stay almost taking a step back and it's actually and then you always have more choice than

before, you have the choice you can just carry on and watch you can watch perhaps you can even watch the awakening sexual desire without needing to act on it you have the choice actually, why make it into something where the next moment, and now I need the next moment one form of tantra would be to sit there and simply watch a slight sexual desire and allow it to be and then go home I'm not saying go home, you can do what you like but it doesn't matter what you do but the thing is you can you don't need to be pulled into the next moment, into the next thing, you can actually allow enjoy at any stage you can enjoy looking at the form of a man or woman why do you need to do why not simply enjoy that, notice that you're enjoying looking at it and still you take a step back from where you can enjoy it so you're no longer obsessed you're only obsessed when there's no space around it and then it's a bit like the cat goes now you cannot tell a cat to have space around that it doesn't it's not, the cat is not that's just not how it works for cats or it could be if you go to food food is another one where people some people have a strong sense of fulfillment through that and there's a similar there can be a very intense longing and there too you can observe that at any stage that you go past a window, there's a beautiful display of exquisite food and then you can stop and watch and you can feel the longing inside and enormous in some people it can be enormous I saw a Japanese they have some weird things on TV sometimes where they have these games and so people hadn't eaten for a long time and they would put these wonderful plates in front of them and they had to have willpower not to eat it and they were sitting with this plate of food there and going and if you then the person with the strongest willpower finally would get the first prize and others would suddenly go now of course that's not it because willpower is one part of you the formal one thought mental emotional form of you battling another mental emotional form of you say which one is stronger presence has nothing to do with willpower presence means at any moment you allow whatever arises at this moment to be there so if it's then enormous longing for the food that you're looking at you become conscious of the depths of what now is this you allow the longing to be there and you can see there it is and you can feel it well I imagine that it's not one long that I ever had but I had others and then there's a space around it and with the space comes choice there comes a choice you allow the longing and then you can actually make it anything that before was an obsessive reaching out to be fulfilled through it whatever it is anything like that can become your spiritual practice and that's tantra in a wider sense because tantra means ultimately I would say making something that before was unconscious conscious so there are many movements in humans that would draw you normally into unconsciousness the desire for food the desire for sex are two strong ones even breathing breathing is usually unconscious and one way of becoming conscious is making breathing conscious similar anything that is usually unconscious and you bring consciousness to it beautiful spiritual practice so and it doesn't mean that you need to change anything from what is you don't need to change what is at this moment the longing is there the mind may call it fun the mind might have a little and there you need to be there too to see what the mind is saying when you feel the longing you feel the longing for food and the mind is saying it's the evening it's

another scenario you're at home you have a big fridge well stocked and even though you've had dinner you had dinner a couple of hours ago suddenly the longing comes and you walk over to the fridge and you open the door and at that moment you become conscious of the longing the neediness inside I need to fill myself with this but that's not what the mind is saying because that means you're making it something conscious the mind is saying you've had a hard day you deserve a break you deserve something now if you're not if you're not present then you don't you cannot see that thought as a thought then you are that thought and then of course you will reach out and the whole thing will be unconscious but if you recognize that thought you've had a hard day you deserve something because nobody else has given you anything I'm going to treat myself now nobody has given so you give it to yourself also again you're not in touch with yourself you think you need to give something to yourself because nobody else has done it if you were in touch with the being that you are you would see that the neediness is already fulfilled it is not to do with food or sex not that you never are hungry or want sex again but there is a psychological neediness at any moment stop and see when you feel make it conscious any fun things especially sex, food what else is fun?

the vicarious enjoyment of entertainment also addictive for many people again you need the stimulus and in many cases it's violent because little otherwise it doesn't work anymore because gradually you become dulled to stimulus and you need more and stronger and stronger doses so you might have noticed in cinemas these days that the sound in most films is exertly exaggerated you almost need to bring earplugs to films why?

because it seems they want the stimulus what for? and it's usually films that have no other merit except exaggerated sound and exaggerated violence and then every movement makes an enormous sound somebody goes stimulus you feel alive while you're watching it and then people come and tell me I'm a bit concerned I don't enjoy these films anymore well, that may be a good thing some films are still beautiful but they don't need the exaggerated sound effects and the violence that has no purpose it doesn't show the origin of violence, the consequences of violence but simply violence as if it were a normal thing and of course it is normal in this world at any moment bring attention to it attention to that moment and see what it is and then you see you don't need to be pulled into the next moment, at any moment even a longing is fine you can feel that, it's quite interesting to sense that in yourself if you feel hungry you sense that, now it may not be physical hunger, it may be mental hunger, psychological hunger sense that sexual desire you can sense that act or not act but you have choice and it's nothing to do with willpower just by having space around whatever condition arises at this moment whatever the condition is external or internal condition to have the space around it by allowing it and being there as the one who says there it is step out of it consciousness is then free and that's the beginning of transformation many things that before were unconscious that had you that were controlling you begin to transform any

kind of addiction smoking drugs drinking sex for some addiction observe the urge to smoke observe the urge to reach out for a bottle and some of you, I know that there's alcoholics anonymous, they have done quite useful work very useful work with people although there are one or two things that I would correct that just to do with your identity but some people have become conscious through an addiction it woke them up it created suffering and it forced them into being the observer into being the conscious witness so any addiction watch it watch the force of it the force behind it and give yourself let's say if it is smoking or drinking or a drug make it into a spiritual practice and say ok, I'm so lucky to have that now I can make that into my spiritual practice give yourself a space, let's talk in terms of time five minutes instead of reaching out for the bottle or the cigarette it's so unconscious, most people don't know that they're reaching for a packet of cigarette when they know it they're already half way through the cigarette and then they realize, I'm smoking you see how conscious it often is and other people, they're half way through a sandwich or have already consumed the sandwich when they realize that they have been eating a sandwich that's how unconscious it can be because while they're eating a sandwich, they're immersed in thinking so when you feel give yourself a space also in terms of time in which you simply allow the longing to be there without acting on it you don't suppress it, you allow it to be there, you don't say I shouldn't have this longing you say there's the longing and here I am and you continue to feel it give yourself a few minutes and there you sit in front of the fridge or the bottle or the packet of cigarettes if that's what it is and bring consciousness to what you sense now you may find that the enormous neediness or longing subsides as you bring consciousness to it not necessarily always it may also be that after five minutes it's still there but you are also still there and because you are also still there, you have a choice now you have a choice, you can still reach out and light the cigarette you can still open the bottle and pour yourself another drink or whatever it is you can or you cannot the longing is no longer all consuming now if you are truly addicted to a powerful drug then you would need enormous presence and you probably need help in the form of somebody next to you or close to you who can sustain with you the presence that you need to counter to counteract the if it's like say you are addicted to heroin or some very powerful drug that pulls you into unconsciousness then it's quite possible that at first there's not enough presence in you to counteract the enormous pull of that addiction but somebody with you who can then at that moment when it comes sit with you and you can both sit together in a state of intense presence can get you through that particular wave of addiction because it comes in waves and then that you may need for a while to be with someone who can hold, sustain the space of presence with you because when you are sitting with someone in presence there's an energy field in which you are joined as of course also happens in this group here there is an energy field of presence that arises that is a unifying energy field and it's extremely helpful to be with someone who is rooted in presence and he can sustain it so if there is a powerful addiction in you, you may need help initially until there's enough presence in you so that when the wave of addiction comes you can sit there a strong addiction is almost similar to pain body and

often associated links into the pain body and it lives in you almost as something that possesses you and it will attempt to use your mind and you will think thoughts to justify that the substance that you are taking now, they are totally justified whatever the thought is the thoughts will then, because the addictive force will have moved into the mind and will control the thoughts and with that you very easily justify, you tell a little story why it's right to do this now whatever it is if you are not there as the observer of your mind then the thoughts will take you over and you will act on those thoughts and you will do what the thoughts tell you to do, not realizing that the thoughts are being controlled by the addictive energy field so it's vital that you are there not only on the level of what you feel the force behind the addiction but that you are also there as the witness, the observer, the presence behind the thoughts of the thoughts that arise out of that intense longing because otherwise the thoughts will fool you every time and I know some people for years they've gone through the cycle many times they've been to rehabilitation centers and so on and yet it's still there it still takes over their minds but some of them gradually through that dreadful affliction gradually their presence grows more and there are some people who are destined the world calls them addicts but some of them are destined through their addiction to rise to intense presence and that's a painful way of spiritual realization and development but that's for some people how it is there is a spiritual teacher I believe who was Stephen Levine who was I believe addicted and that was for him was part of his the addiction turned out to be his teacher and so that it can be like that the worst thing in your life can turn out to be the greatest the very thing that awakens you and so it is often also that very sensitive human beings in this world they live in this gross environment and they cannot stand the pain of it, of this world and so many of very sensitive people become addicted to drugs at a young age because the world to them is so painful and they can't stand it and they don't have the spiritual guidance at that age there's nobody around them that can easily explain to get in touch with what they already have but all they know is that the world is dreadful and is painful and they can't stand it and so they need to dull they believe they need to dull the pain and you take one and you take another and then that's but often hiding behind the external appearance of the so called addict which is another mental label lies a spiritual being that perhaps is an enormous ready for awakening often more ready than the well adjusted humans so but we were just talking about extreme forms of addiction but remember every human being unless they are already truly rooted in the formless life that they are is to a greater or lesser extent addicted if only to the great addiction that every human carries which is thinking and then you wake up at night and you say I need to think a bit more can't stop thinking what is that?

It must be surely an addiction if you can't stop thinking can't stop it, no I must have more thought no if you ever said that to yourself you would immediately become conscious thinking doesn't even say I must have more thought it just creates more thought so that addiction of course is going away, that's the primordial addiction in humans, the addiction to thinking that and it is that addiction that prevents you from

accessing the deeper dimension that is below thinking out of which thinking comes but is far vaster than thinking so work with if there's whatever is in your life it's fine whatever it is if you bring presence to it it's your teacher at this moment it's whatever condition it is one mistake that spiritual seekers make is that they believe that on they need to reach perfection as on the level of form as the human being that they are to become totally and that doesn't work because the level of form must have always some imperfection there's always one or other little quirks that perhaps in the unconscious state would be an addiction but you still have certain things you may continue to like coffee you may occasionally have a drink it doesn't no longer matter when you're rooted in presence you could have a drink and it doesn't make you unconscious you can enjoy anything and be present you don't need it anymore to give you the sense of aliveness but little quirks remain some spiritual teachers remain smokers and then the people came and said that doesn't make sense why do you need to smoke and he said well I'm talking of course of Nisargadatta and he just enjoyed it it didn't matter anymore he could smoke or not smoke probably but he enjoyed it the body enjoyed it well that's how it is sometimes people come up to me at Starbucks and say you drink coffee? you shouldn't be drinking why do you need coffee? I say I don't need it but I sometimes enjoy a cup of coffee now I wear hats talking about limitations in different life situations so on the level of form there's always been this or that you don't need to become perfect as a human being not a perfect human there's no such thing because the dimension of perfection resides within you as the formless that is perfect because it is beyond form but nothing that is in form is perfect because form means limitation so you can be good there but that means you're not good there because form means limitation so not to seek perfection where it cannot be found however when the formless shines through the form then the form who you are as form is a relatively benevolent entity although it's not perfect but it is a relatively benevolent entity so it is not a form that creates hell around itself and wherever you go there is a certain blessing that comes with you it's not through the form not because you as a human are perfect but because the perfection shines through the form so giving up that and so you don't need to be to feel that you are not there yet because you still do this or you still do that you may continue to do it who knows until the body goes and that's fine you don't make yourself suffer anymore and that's one reason is because you don't demand that anything should be different from the way you are you give yourself the form space to be also and then you don't suffer and you create a superstructure and say I should be different if you allowed all the imperfections and you are the space then you would already be a master with your imperfections and also just mention it briefly because you know that there is not a future state for you to achieve if you still believe that you need to become enlightened in other words to achieve the state of enlightenment as if it were something that you can add to yourself or something that will suddenly transform you into miraculous being which you already are but you won't know it if you think that is going to come in the future enlightenment or let's call it the egoless state I want to achieve the egoless state and of course the egoless state cannot be achieved in the future or in time it is only by looking through it

now that the egoless state is here now a state that you want to achieve is a mental concept in which that is endowed with self and as such you can never reach it because it is an abstract concept of who I want to be not realizing you are it already so the egoless state it does not lie in the future it has nothing to do with future you cannot make it into a goal you cannot make whether you call it the egoless state or whether you call it enlightenment you cannot make it into a goal goal implies future because the very entry point into the egoless state or the enlightened state is the present moment if you make it into a goal that you want to achieve you miss the entry point because you are looking to the future because goal implies future and that is the dilemma of all spiritual seekers because they listen to spiritual talk or read a spiritual book and say there is such a thing as the egoless state or the enlightened state and perhaps I can achieve it too and immediately they make it into a goal project it away it becomes mind a mental image of who I want to be future and not realize that their very search for to actualize that image prevents them from being it now because the entry point is here, this moment only the ego can only be transcended through accessing the power of the present moment no other way enlightenment is only in the power of the present moment, nowhere else so it's never, it's only humans who give up the search who realize it's already here so you have to, one way or another, either because you are totally frustrated with the spiritual search or because you suddenly see the truth of it give up the search as if it were future there is still there seems to conflict with certain teachings that say basically there are two conflicting spiritual teachings one says, that seems what I've just said, but it's not quite it one says there's nothing you can do and you might as well totally relax because you can't bring it about there's nothing absolutely nothing you can do about it so let go, forget about all, some teachers say that forget the whole thing just have fun the other teaching says if you do not want enlightenment as intensely as a man, a drowning man wants air you're not going to get it now what I had what I just said seems to be more towards the other, that you cannot make it into something to want or to get but really the truth is hiding you bring the two together and how does that look? how can you bring those together?

on the one hand there's nothing you can do, that's true and on the other hand, an intensity is required you bring the two together, the very intensity that is mistakenly interpreted as an intensity that's driving you towards a future goal can become an intensity that is driving you into the present moment that's the uncompromising intensity there's only this moment and yes, there's an intensity there that goes, takes you deeper into this, it's not an intensity that drives you into future there's nothing you can do, it's true in the sense that if doing requires future and time, that doesn't help you and of course, going into the present moment and becoming internally aligned with the present moment isn't really a doing in that sense, there's nothing you can do you can only allow the present moment to be, and go deeply into it it's a question of how you use language but so in that sense, they are right there's nothing you can do and the others are also right the intensity is required the intensity with which you embrace the now so

that's there's the point no future state you're not becoming something that you are not now and so you may have heard some spiritual teacher saying, you're enlightened already and that's deep down, that is true every human being is already complete within, on the level of form there are all kinds of things that perhaps you could still do and play around with, and add to yourself and learn or experience but in the depths of who you are your essence identity is already totally complete it doesn't require more time or more things to be added to who you are in your essence and really that is what matters in that sense, only future can only prevent you from being it finding it, and being it now so it's for some people hard to get rid of this idea, because it's no more than an idea in the head, that I need to achieve something become something but it's not really true, so it's truer to say, you are already it, you just need to realize it that you are already fully yourself you are already fully yourself you don't need more time or more of anything to be who you are already now you're already divine timeless, eternal in your essence everything else is on the level of form and it's a dance a game, a play of form there sometimes you get more and then you lose again you can play so, no more spiritual seeking intensity, yes but the intensity that drives you into the now not an intensity that wants to actualize an imagined state me as the enlightened one which you already are there was one psychologist some years, many years ago who lived, I can't remember the name he talked about self-actualizing and self-image-actualizing I don't know if this is exactly what he talked about but most people live in the realm of self-image-actualizing they have a self-image that they want to actualize that's the realm of delusion and that prevents them from the self-actualization that is right here now now it's a pity that you have to drop the idea of me as an enlightened one we can now see by Meister Eckhart in the 13th century the mystic said he used the term God quite often of course God is the essence, the formless essence of all life that you are the greatest obstacle to God is time now we can be thankful for the ego because it was a necessary stage in the evolution of humans and in realization as some Buddhists say if there were no illusion there would be no enlightenment it was a necessary stage was it fun? no it was a search for fun but so questions such as but when will I when will I finally be free of this or that the ego this, when you don't need that future moment, just this is enough you are already free now by being that which allows whatever condition is here now to be as that, you are already free by not losing yourself in the condition, you are free that's freedom and then what condition arises doesn't really matter that much anymore some may be called good, some may be called bad, but also here from that space spaciousness that is there once you allow the condition you don't depend so much on the good and bad of conditions anymore there is a liking and a disliking of what I like I dislike that, I like that I dislike that then you can just it is as it is you can still do things to change conditions that's part of it but in the meantime, is always is even while you change is in all whatever it is little things or big things if your body is ill now, illness is already an abstraction is already a mental concept so don't lose yourself because when you if you lose yourself in the mental concept I am ill, that's already a double illusion what is the reality of the illness at this moment and at this moment it may be you feel

pain you feel perhaps a disability you feel weakness that is what is at this moment, or it may well be that you have an abstract knowing that somebody told you that you have an illness but you can't feel it yet that's possible too so it would not be the reality of this moment what is the reality of this moment, the condition of this moment bodily, physical condition you feel what you feel at this moment like weak or pain or whatever it is discomfort discomfort that's the reality of it at this moment and what can you do you allow because it is now that doesn't mean you cannot take any action to get better but the primordial action is the non-action of allowing what is and that we come again to the primary and the secondary the primary is to allow whatever condition is here now to be as it is then you can seek there may be something you can do you may have to see someone, a doctor a healer, you may want to change your diet something may be required on the level of form also that's secondary but the primary is and so any action that arises out of the primary is then present action and you are more likely to take the right kind of action if you are present first, so the action doesn't arise out of fear or out of anger with what has happened to you or out of depression or sadness because it's become a story in your mind, you say that's not fair you become a victim life has done something to you these are all mental stories always staying with what is what's the condition now, that's what is and somebody who wrote a book about healing some years ago said spontaneous healing which does happen and is much more likely he found that out through actually experimenting and talking to people many, many people he was a doctor or is a doctor those people who have accepted first were much more likely to be healed than those people who had strong this goes very much against what our culture tells you, which makes the illness into an enemy, because it makes everything the ego makes everything into an enemy so you need to fight the illness make it into an enemy that's not how healing happens. Healing comes first with allowing because there's some imbalance there that's why the illness is there and to some extent certain imbalances may always be there as long as you live in this mad world and so see don't fight it don't make any condition into an enemy that includes illness the illness is not an enemy so healing comes with allowing the condition, whatever it is which doesn't mean that you accept that you are ill that's a story in the head well, I have this illness and I might as well accept it no, that doesn't work it's a story that you've created acceptance refers to the direct and immediate condition of what is not something you tell yourself in the head so you don't accept an illness you realize illness is a concept accept this it even happens sometimes that the concept and the medical system doesn't know about this yet but some people are beginning to realize it, that the very concept of certain illnesses creates many more of those illnesses because you have a mental concept now and so many there are far more illnesses now than there were before because we have more mental concepts of illnesses, different illnesses and suddenly so many more people you have suddenly discovered a new illness and suddenly everybody, not everybody but many, it appears everywhere oh, that's strange how the mind and that are connected it becomes more and more differentiated it is true that some things are also new, they develop but the more you emphasize the concept of it the more of it you see you find and of course

some have taken that to extremes there are some religious practitioners who can totally deny the reality of illness there are some churches I believe science can't remember the names church of religious science they have some truth there they have touched a truth there they say, they read ultimately it's an illusion which is true because everything on the level of form is ultimately an illusion so they totally deny the existence of any illness which if it's done truly can be very powerful healing I suspect that very often it remains still on the level of mind so being with what is remaining and that's true change comes then when you bring presence to what is you don't want you don't demand that this should be different whatever the condition is and amazingly then it is different it changes and action you can take that is intelligent that doesn't come out of denial it doesn't come out of anger or out of fear much more likely to be intelligent action you go to the right person to help you or you do the right thing or you stop doing the wrong thing because you suddenly see that you've been doing something that's created it this afternoon which at the moment is only a mental concept we'll address some further questions it happens in written form unless something else happens we don't know as they very nicely add often here in Spanish speaking countries si Dios quiere if God wants when they say we're going to do something you add si Dios quiere that's true because you don't know what's going to happen the ego thinks I'm in control we don't know the word that I use a lot that some people get irritated by is maybe and then Kim says did you tell him that you were going to do this when he asked you to do it he said you told him yes and I said no I said maybe because there's nothing more than really you can ever say you're not in control whatever the total, what is it the universe wants yes this is going to happen at four o'clock it's going to happen maybe in some countries where they have an innate wisdom and not so much ego yet they use that word a lot too there's some countries where people tell me people always say maybe and other countries where people are not quite as unhappy yet as in the west yet like Indonesia or Bali, people tell me that the language they speak there doesn't have a past tense or future tense it's all present well that's a little help however the western mind which is the egoic externalist is creeping all over the planet it's everybody's destiny to go through it and then transcend it but this can be done more quickly now don't need another thousand years a sometimes beautiful line in the course in miracles sometimes quote it has taken time to misguide you so completely but it takes no time at all to be who you are thank you as usual I don't know what to say but there are lots of questions waiting usually there are more questions than answers not only on retreats also in the human mind there's no end to the questions the human mind can ask one of them is and then what? what happens next? after that?

after enlightenment then what? we already addressed strangely some of the questions when I looked through that were asked this morning to some extent especially questions to do with wanting to become enlightened and some questions connected with sex and things like that entertainment entertainment fun but we may come back to a different perspective on those so I hope the two or three questions that are to do with I really

want to be enlightened and so I believe this morning already gave the answer to that that it's not a goal in the future if you make it into that that's the sure way of not being enlightened also some questions are very similar they're duplicated two or three or four of them so we'll see do any of our the questions are quite good by the way very many good questions that are helpful to everybody but don't feel personally offended if your question doesn't come up it does not mean it's not good enough or you are not good enough because your question hasn't come up or whatever the mind can think of why mine hasn't come up if you have any true vital question a vital question is different from a mind made question a mind made question is curious about this and that speculating like theories a vital question concerns your very being and if there's ever a question that you truly need an answer to if you become still the answer will come or the question disappears in the stillness and that's often the case sometimes people travelled long distances to see a teacher with prepared questions in their head such as happened to Paul Brunton who discovered so to speak for the West, Ramana Maharshi and visited saw him his very highly trained mind had prepared some extremely intelligent questions and when he came into his presence Ramana Maharshi just looked at him and suddenly he said all the questions dissolved in presence they became unimportant and secondary so he didn't need to ask those, it's maybe some later point he asked a few but right there when he met him he realised the relative the only relative importance of any question so any vital answer you already know it you just have to be still enough to access the knowing the knowing is not necessarily conceptual, it may not even come as a thought there is a knowing that is deeper than thought there have been some awake humans who were in that state of deep knowing but could not express it through words it just didn't translate into words so all they could do is just sit there and in India there are always a few teachers who are that way, I mean there are thousands of teachers but relatively few true ones and of those few true ones there are always a few who simply sit there and that's enough some even lie on the sofa or bed and that's enough now they don't reach that many people because a video of somebody lying on a sofa isn't it's not that interesting the knowing the very source of all knowing is in you and anything that is being said here has been said or is being said is immediately recognized by the source of all knowing that is in you as you sit here it's as if you were speaking to yourself that's how it works occasionally the mind may interfere and say is that true, is the distance from here to the moon really he said the distance, if I gave some fact and the fact happened to be not right, that's possible then the mind might come in and say oh that's not quite right and then the ego may come in immediately after and say he's wrong, I must tell him that he's wrong, I must tell him that I know better and then he would lose the rest of the words but the vital words you know, they're recognized immediately, that's why it's pleasant it is you feel deeply alive as you sit here because your own truth is there it is not separate it just happens to come through this form the form is transparent, relatively speaking and so it comes through but you are transparent enough to recognize it if you were dense, all these words would be totally meaningless what's he talking about so the recognition the sense of ah yes you listen to the talk just as I do this

form it's the same as you don't know what the next word is going to be, I don't know what the next word is going to be not that it is channeled in a narrow sense of the word, not that I feel there's an entity, but it is consciousness there may be some helpful entities too thank you better be careful thank you but these entities, if they are helpful where do they derive their wisdom from from the one consciousness, so it always goes back to the source if there should be an angel next to you, then what is that, a manifestation of the one source this is a short one and what of the new earth the new earth this, I'm writing a little bit more these days and that may turn into a book it seems the provisional title is a new earth, but it's only a provisional title a new earth of course the words come from the bible they appear in the book of revelations which also called the apocalypse which tells you about everything collapsing the whole man-made order of things collapsing that's what it is about, symbolically and then when it's all collapsed the writer says, and I saw a new heaven and a new earth out of the collapsed world rises a new world so that's in a way where the title comes from, a new earth and I saw a new heaven and a new earth that's what it says and the way I see that is a new heaven is a new consciousness that is arising, this is causal in humans the transformation of human consciousness it's the inner heaven is the inner world a new earth is the outer manifestation of the transformed consciousness so the question and what of the new earth the answer to that is we don't need to be concerned about the new earth all we need to be concerned about is the new heaven and that's why we are here because heaven is the inner the inner transformation of consciousness the outer, the externalization of that as a different world that humans create once the shift has happened that is obvious that politically economically, socially in every respect the structures, the man made structures and even the buildings and the cities and so on will be very different from that which the egoic consciousness creates so our gathering here is the arising of a new heaven the inner the rest comes automatically when it comes to making choices about life situation are there some decisions that are wrong and some choices that must be avoided because they will lead into greater selfishness in other words are some choices absolutely wrong or will eventually all choices bring us to wakefulness what then is the basis for making choices in the relative world now to some extent the answer is already here in the second question and that is all choices eventually bring you to awakening even if they appear wrong if they are wrong now wrong means they lead you into more delusion they lead you into more ego, they lead you into more suffering for yourself and others perhaps usually they go together if you make yourself suffer you make others suffer so if they are wrong in that sense then yes they bring about suffering and delusion and eventually suffering wakes you up so there is ultimately nothing wrong as such you cannot say that anything is wrong any choice that you make because if it is you will suffer and then the suffering will wake you up and that's a relief to know that eventually every road that you take will get you there but some are longer than others some go the roundabout way a bit more pain a bit more time and suffering the basis for a right choice of course is presence and to become still so that it comes from a deeper level of intelligence and not the conditioned mind or an

emotion that you are suddenly overcome by and immediately act upon so there are always, you can make choices should I stay here or should I move should I marry this person or not, should I leave this person or stay with him or her should I leave my job should I leave everything behind and move to India should I go and help the needy in a poor country should I many choices and whatever you choose if you bring presence to it then you're fine and you've made the right choice the best choice the realization of what it is right for you to do does not come through thinking that is the main thing so in a way you could call that the basis for making choice in this relative world for making choices you can think for a while you can even write down the pro and cons of this choice or that choice if I do that but then on the other hand but even that won't give you a definitive answer the true realization and usually when it comes out of presence it comes as a ready made realization of this is what I have to do but don't mistake a strong emotion for that because that could be but the next day it'll be gone that remains the realization remains you can wait a few days and it'll still be there and you can wait a week or two or three weeks and still it remains whereas emotion will fluctuate so don't mistake a sudden or even a thought coupled with an emotion for it if it's very strong some thoughts have enormous energy behind them I have to get out of here just okay now this could be mistaken for something that comes from and it could be but it may not be just okay wait see what how you feel let sleep and then get up in the morning and see if that's still true if it's true it remains true because it comes from a deeper level when the realization came I had to leave England it remained with me I woke up in the morning and I had to go to the west coast and then okay that was it the next day it was still there the next day it was still there and a week later it was still there and then I knew yes that's it it was not arrived at through decision making because decision making is limited it involves thinking thinking always involves opposites if it comes from presence it's almost like a ready made answer ah this is what I and there is so that really choice means there is no choice in a way suddenly something comes and you almost have no choice anymore that is that is a true choice is no choice and even there the ego can still interfere and it can say oh no you don't you shouldn't do that what about your pension plan what about this what about that so those are wonderful when it comes though still you are the more likely it is that a realization of what is right if you are at a crossroads or feel they have to what is right will come suddenly ah yes I mentioned also yesterday that the sometimes the answer comes in the form of an event when you are present sometimes it comes from within as a realization but when you are present the answer to what it is what is needed if there is a choice in the external may sometimes come as an event that suddenly comes into your life and that clearly opens a door where before you didn't know and suddenly the door opens here so you have to also be alert to see what kind of events are happening while when you need an answer you become still and then see what the answer may come from without so to speak it may come through a person also an event a person that you meet an event that suddenly happens and even a so called bad event can sometimes be part of the answer but ultimately there are no mistakes there are only temporary learning situations because just look back on your life well if

there is something to look back on I'd like to I've been told that the youngest person here is 12 years old I believe and it's wonderful thank you for being here and so present you are certainly more conscious than I was at 12 and I believe the oldest person is 91 is that right?

91 or something like that so it's and that's exactly it's wonderful to see those are the where consciousness needs to enter the incredible opportunity of old age for awakening and the wonderful thing when already at a young age that new consciousness arises it's beautiful to see so if there is if you look back on your life if you are 12 there isn't that much to look back on but and you haven't had time to make many mistakes but if you look back on your life you will probably discover many mistakes so called mistakes shouldn't have done that that was the wrong choice that took me there and I did that for years and then I realized it wasn't it and then I chose the wrong partner in some cases and another wrong partner and yet it's all taken you to this moment it's all taken you to this moment of presence and so it worked one could almost say retrospectively the meaningless jumble of events of your life becomes meaningful because presence arises now the arising presence now makes even gives meaning to the seemingly meaningful past because it's taken you here all the mistakes and all the chaos has taken you here if I look back on my life it was one mistake after another really one mistake after another the whole university thing was a mistake many things that I tried turned out to be mistakes and until the book was written if somebody had only looked at the externals of my life one would have said this person made too many mistakes that's why he didn't get anywhere externally from an external viewpoint and some of my family and relatives took that viewpoint and yet something suddenly came out of that it's almost like the that's perhaps why the lotus flower is the symbol of the consciousness in Buddhism and it grows out of the mud it has its roots in the mud and then suddenly out of the mud comes that incredible beauty out of that so be glad about all your mistakes they were not mistakes they might have been before but they're not now because presence is arising it's taken you into presence that's what it was supposed to do so it worked or if you need a few more then okay for the first time I understand true compassion but only in my head when I am presence one life doesn't come to me I believe he means when I am presence he or she means when I am presence the realization of the one life doesn't come to me so the person understands compassion mentally but has not yet experienced it especially in certain cases like I don't feel one with a snake a spider or George Bush am I doing something wrong? no no it doesn't quite work like that to feel that when you are presence and you watch a snake you immediately feel compassion or you see somebody on television and you immediately feel compassion compassion first arises first you need to remain present and look it's not just okay I don't feel you need to be able to look at a being a life form and continue to look and then usually presence first arises is not when you see the intact life form compassion arises when the life form the form begins to become broken and at that moment when you are present compassion arises because at that moment you see the dual nature of that life form whether it's an

animal or a human or some other life form being one with the dual nature of yourself the form, the impermanent and fragile form being broken and out of that the opening that is there when the form breaks and it could be not necessarily death immediately it could be a serious injury an animal that is injured or a human that is injured and then you would when you are present and you contemplate the form, the fragile nature of the form and that which is beyond the form can then come through more clearly and that is what resonates with the formless within you and then it can happen that there may be a human being whom you did not like at all in ordinary day to day living maybe somebody at work if I say who is the person that you least like in your life can think of that person and then if you imagine that person suddenly having a serious accident and you are there witnessing it and lying there all the that which is not essential in that person all the conditioning of that person that you had mistaken for who that person is all the unconscious conditioning that became the person that you disliked and the dislike strengthened the dimension of person egoic person in you all that suddenly becomes irrelevant or collapses completely and if the person had a strong ego a lot of role playing and posturing and suddenly that person has a serious accident all that would collapse and you would see something shining through that is not the conditioned unconsciousness that is the ego and the same would happen in an animal, a suffering animal even if the animal you didn't like or even feared when it begins to be the form breaks up then compassion arises and that is when you experience compassion fully and for the first time and when you the more you become rooted in the formless the more you feel it then a time suddenly you may realize you feel it even when the form is still intact you can look through the form and all the behavior patterns and thoughts that are manifested by this form that are only temporary formations not who that life form is in its his or her essence and so you can look through it and you can still see the unconsciousness on the surface if it's a human being you can see the limitations of the animal life form, the animal the scorpion or whatever it is but they do what they have to do according to their form they have certain limitations and certain animals will if you approach them probably bite you maybe not, miracles happen if you are totally present they may not bite you we don't know, you have to try it out but it is in the nature of the scorpion to bite we can't help it and it's in the nature of humans to do similar things they are not yet conscious enough they go there was a story, I don't quite remember the details there was a spiritual teacher and a scorpion that scorpion fell in the water or something and the teacher took it out and he got bitten and it happened again and the master took it and the disciple said, why do you take can't you see that you get bitten every time he said, well it's in its nature to bite and it's my nature to save so you don't it's the limitation of the form and that applies to humans and also to animals animals are usually much easier to like than some humans because there is less the being shines through despite the limitations of their form they are still closer to being than humans there is not the density of mind that's in the way there is not a mentally constructed person that's playing a role usually animals don't play roles except for very few dogs and cats that have lived with roleplaying humans for too long they get a little bit of

roleplaying you see the beginnings of an ego in some pets that have lived for a long time with people with strong egos then they get, oh there is a little developing ego in that little dog but most of the time animals remain amazingly sane despite the humans they live with and so that you look into the eyes of a cat or a dog and there is so much goodness yes the cat has its limitations and the dog has its limitations the cat when it sees a bird it goes the mouse quivers they look at a bird and the mouse goes now the cat cannot yet be the witness of that so there are the limitations of form in humans and animals and they are more pronounced it seems in humans even in some ways so it's look at first compassion then you learn what compassion is by witnessing when the form is no longer fully functioning it begins to break up in one way or another and then if you truly watch then you feel no matter who it is that is having the accident or is close to death or whatever it may be you will feel compassion arising because the essence begins to shine through and you recognize it through the presence which is the light from your essence and whether it's George Bush or whoever it doesn't matter or a snake or whatever laughter that just comes from the question laughter so and then compassion as presence deepens in you you will be able to look through the limitations of form in animals and humans in the snake, in the scorpion in human beings you can look through that and you can have compassion with unconscious people because you recognize that what they do comes out of their conditioning it's ego, it's collective it's the collective unconsciousness of humanity there's not a anybody there really it's an expression of the collective unconsciousness of humanity and they manifest it it's nobody's fault as such and yet of course yes they make themselves and others suffer through unconsciousness the consequences of unconsciousness are suffering and that's how awakening also happens a person with a strong ego and everybody sees they're playing a role if a little thing happens to that person like say a person, a man or a woman with a strong ego walking along the street and they slip on a banana skin and they just, it's a minor fall everybody laughs the stronger the ego the more people will laugh because there's the discrepancy of the role and suddenly showing they're not in control and what happens to them but if something drastic happens nobody laughs anymore because immediately all that evaporates the whole level of ego and if you're present you will even run if you have enemies I hope nobody here still has enemies you would run and even save your enemy because at that moment you realize that was all in the realm of relativity nobody is your enemy in essence and it's compassion so with everyone you share, with every life form you share the precariousness of the form and the eternal of the essence and when you weep when a life form dies that's because you share you recognize that's you also you see yourself there also you share the fleetingness of the life of form and you can weep and the peace that you feel at the same time is the realization that both you and that life form are ultimately only temporary expressions of the one eternal life and that's where peace emanates from that realization put the two together and that's compassion I'm visited by an uneasiness or anxiety that what I'm doing to increase moments of consciousness is not enough a feeling something is lacking blocking the way there's a pill I need to take or if I just remove an obstacle or listen to another tape a shift will come

occur this panic wakes me in the night several times a week is it a result of psychological makeup or disposition of a warrior or is it a message from unconscious realm to be listened to or is it fear and then it says at the bottom if you think I need medication don't read this question well I read it I believe there's one little mistake in the question a slight misperception it's in the first sentence I'm visited by an uneasiness or anxiety that what I'm doing to increase moments of consciousness is not enough this may be the anxiety that you experience here under these circumstances there's simply the condition of fear or anxiety and the mind according to your circumstances attempts to find an explanation for the anxiety so here the mind says I'm feeling anxious because presence isn't arising or it's not enough yet I feel I need more and that's why I'm anxious it's likely that in other circumstances or at other times in your life that also came or will come and will take a different form but the anxiety and the fear are there and usually the anxiety or fear are misinterpreted by the mind in the same way that in a dream often you have an underlying emotion that gives rise to the dream it could be fear or anxiety it could be something else it could be some other emotion and then suddenly you dream a dream that is the illustration of that emotion and it seems that the dream is causing the emotion in the dream oh I felt fearful because I dreamt that there was a monster running after me but it wasn't the monster was created by the mind to explain the fear and that created the dream and in the same way in normal wakefulness there are primordial emotions and fear is the most primordial emotion that humans carry inside that the mind interprets in different ways it says I fear because there's not enough money in the bank my job is not secure I don't know how much longer I'm going to live my health is unstable my relationship may collapse I have so many reasons I have fear because and then comes whatever it is in your surroundings not realizing the primordial condition that everybody has inherited that is part of everybody's pain body is the condition of fear every ego lives in a state of fear even if they look big at night they have nightmares and in the morning again they play the role and then the fear comes also at other times but disguises itself in different forms it can come as anger so anger is usually the disguised form of fear so the fear is there and let's just see allow that to be there and see it for what it is it's fear and even that's a label it has a certain feeling quality to it and you can observe that with your inner eye so to speak in other words feel it feel what the fear feels like and maybe not even call it fear anymore it's just a mental label it is something, yes, it's something in here that I feel and there it is at night you wake up and you feel that and then the mind will quickly come in and try to find an explanation if you're here you might think I'm feeling fear because I'm not I fear that I'll never be present enough or it might think I'm fearful because I have to go back home soon whatever it is so instead just be with the fear directly and say that's the condition of this moment a turbulence a shaking a quiver or a feeling of can't even call it fear maybe it's some kind of dread that's what I had it wasn't quite fear but it was a kind of dread of everything of life itself because I only knew the life of form and it became more and more alien there was a dread of the whole world as described in Jean-Paul Sartre's book Nausea aptly entitled Nausea which is the nausea of the world he described, I read that book later,

what I felt the dread of even looking at an object even looking at the walls at night makes you feel almost sick

[Speaker 6] (4:08:50 - 4:08:50)

oh

[Speaker 1] (4:08:50 - 5:15:14)

and so it's tempting for the mind to find an explanation and my mind did that for a long time it explained my life situation is so insecure I'm never going to make it I'm miserable nobody likes me everybody thinks I'm nothing all kinds of stories and yet there was the primordial condition of dread and so can you if that arises it is the condition of this moment the form that this moment takes you're in bed, if it is for many people it's in bed at night particularly because there seems to be something about it that triggers it and so you lie there and you have fear can you not escape into thought when that happens because if you go into thinking then you're leaving the emotion you're not there witnessing it you're escaping from what you feel and your thought processes will be only a reflection of what you feel some explanation so can you stay with that feeling and simply say there it is give it space almost step back from it or endure it by surrendering to it sometimes there was one teacher who called that practice conscious suffering you surrender to what you feel don't run away just stay with it and feel it it's not going to kill you that's for sure if you allow it to rise into your mind and you go into thinking it might kill you, it has done that because it might drive you to the bridge and then you jump off but if you face it directly it's not going to kill you and so you stay with it and the more you allow it the more that which is no more than trapped energy begins to transform as because it's the light of consciousness that initiates the transformation of it so any kind of pain physical or emotional that still arises, but you have to look to see whether it's being created by a thought that you're thinking at this moment in which case you can see the fallacy of that or whether it's old and the fear that most humans carry is old fear it's of course contributed to by dysfunctional thinking continuously about the ego's attempt to control the future you think about the next and the next moment that you can't control, it creates more and more fear but if you stay more present live increasingly in presence then you are not creating new levels of fear on top of the old that's already inside you as part of the pain body you don't create new fear the more present you are, the more you realize there's nothing to fear in this moment there's only something to fear in the next moment which is conceptual so the fear is created by the conceptual reality in the mind that creates future and it's always uncertain therefore fear comes mixed up with hope sometimes they go together, you don't know what it is are you hoping for the future to come or are you fearing because it could be good or bad so anything painful physical or mental but be alert to see whether it's being created if it's not being created now it's old, it just comes you wake up and there it is stay with it allow it to be give it space and then it becomes if it's physical pain it consumes the ego quickly

it has done that in some people who have suffered acute physical pain prolonged physical pain it drove them to surrender and that is called conscious suffering it's to surrender to whatever it is that you feel at this moment then it becomes like a fire it's beautiful some teachers and this is not what I advocate here, so don't get me wrong it's not part of this teaching it's to generate some kind of discomfort or pain and then stay conscious as it's there, you disidentify from the feeling, from the form that feels the yogis do that in India sometimes stand on one leg for six years and these are considered holy men in India there is some truth hiding there we see it this looks so mad and yet it is one way of being the witness anything that you allow to be don't run away from and surrender to completely brings about presence but in many cases of course in India there may be a few true ones in many cases it's an ego device to get recognition or money from others who consider you to be a holy man or woman, but some of them are real so they do the most the weirdest things to inflict pain for years and years some sit in the same place for 20 years or sit on painful you know the famous bed of nails but there is a truth hiding there too not that you need to do that because life gives you enough to work with you don't need to generate additional pain life is very generous it always gives you exactly what you need and that's all you need to work with but it's called conscious suffering when it does come it's the condition of this moment so you embrace the condition of this moment surrender to that and there is space around it light space there is a disidentification from the condition and it's beautiful could you please help me see clearly about this I find this week when I have been more still and less mind activity than ever before I have deliberately not read or allowed my mind to go off on long trains of thought that I am experiencing a numbness, an inert kind of inactivity but it feels more like dullness than aliveness the thought comes I would rather have the highs and lows than this blankness and neutrality I am not sure I want a life that is so tranquil it seems too uneventful and uninteresting what is the switch that brings in the aliveness, joy, exhilaration, etc this seems all yin with no yang now of course life the manifested life the world won't leave you alone anyway so it will continue to be interesting because the world will come in and challenge you and that makes the life of form interesting the question is will you lose yourself in that and it's no longer interesting it just becomes a burden it becomes depressing it becomes a place of fear when you lose yourself in it but yes why not have an interesting life in the world of form you don't have to give that up now presence is not interesting, that's true this is not entirely what he says about presence is not quite it yet, we'll see but one thing is true presence is not interesting because interesting can only apply to the world of forms where you can look at and say isn't that interesting look at that and look at that and then you work something out and the more you work it out the more interesting it gets there are many things in this life that are beyond interesting nature if you truly look at it if you look at nature from the point of view of mind only it's interesting because then you analyze the different species of birds and how they behave and you start writing things down and look it up in books and see how the trees work and what kind of leaves and compare the leaves to other leaves what families they belong to that's all interesting if you look at nature from no

mind it suddenly becomes completely uninteresting but yes, it is alive sacred beautiful but you couldn't call it interesting if you watch the sunset if you watch the sunset and you have a camera and you have measuring devices to see the intensity of the sunlight and little tables and scales where you write it down then the sunset is interesting and then you can watch the sunset and just allow it to be see the majesty the beauty and the mystery of it you can no longer call it interesting it's of incredible beauty and vastness but it's not interesting because interesting means little bits and pieces interesting means you're cutting it means forms different forms in different pieces and the more you cut the world into little bits and pieces the more interesting it becomes and the more active the mind gets oh, isn't that interesting let's talk about this let's talk about the sunset now now, that level has its place for certain things in this manifested life that level measuring the sunlight may be useful for certain purposes but if that takes over your life then your whole life becomes reduced to the dimension of interesting which means it's the dimension of mind that cuts things up can never see the wholeness of things and that's a dreadful reduction so if your job is interesting and many jobs these days are extremely interesting then that's what you do but make sure that the other dimension is present in your life that which is not interesting so that you're not trapped in interesting which is trapped in the mind so yes the dimension of presence certainly is not interesting you're right there but it's alive I recommend to the questioner particularly to associate the state of presence more with being in the body and to sense the aliveness that you are as a body in the body with the unseen aliveness that is it that dwells in every cell of the body certainly it's not interesting but certainly it's alive it's full of life and so presence can deepen presence is not a head phenomenon it includes the head of course but presence is not generated by the head it the entire body and every cell in the body when you're present is alive it's alive with presence aliveness so it's a whole body phenomenon presence and then you will no longer feel that it is just a kind of lifelessness uneventful and uninteresting yes that's true but you have enough interesting in the world that's not going to leave you as long as you're here the world will give you lots of interesting things more than you want you can say leave me alone I've had enough, I've had an interesting life for too long so that's guaranteed but the state of presence although not interesting is deeply alive so go deeper within and realize presence is a whole body phenomenon and then it's not only that the body feels more alive the world around you also has an increased aliveness an increased I say for many people who are totally identified with mind the world that surrounds them is dead because they reduce the entire reality around them to concepts mental concepts and almost nothing gets past the filter of mental concepts in their world other human beings, nature they make everything interesting other human beings they talk about them all in terms of concepts they make themselves into concepts they inhabit a conceptual reality and they call it that's me they have concepts about who they are and that really means that the whole world becomes dead to you it may still be interesting but it lacks the vital aliveness so you inhabit a deadened reality and so they walk through nature and all they see is concepts the more knowledgeable they are the more concepts they carry in their

head trees, what they are how they work and they know it all and then what comes after years of living in concepts life becomes old because they're always the same concepts you cannot experience anything fresh and new anymore because you've been there done it oh that's another one of those trees I've seen so many of those, many many because it's reduced to a concept and human beings so I've met that kind of person many times I know exactly what they're like somebody made me a compliment once, a woman with an enormous ego although occasionally she had glimpses she said I know whenever I meet anybody I immediately know almost everything about them I know what they're like I know what they're like in bed I know everything know everything she had so much knowledge of people on her level it was actually true, she knew she could look through but all she ever saw was the ego in the people, not beyond that but often on the level of ego she was often right and quite often also wrong because ego projects a lot also and so she's talking to me I know them all and then she looked at me and said but you, I don't know it all can't work you out that's because I was not interesting to the just present and she always often looked at me suspiciously kind of just trying to catch something that's interesting there maybe an emotion or thought but I immediately I experienced presence as sometimes intense and sometimes as a peaceful space in the background so that can vary it's always the presence is there, sometimes it obliterates almost the entire world but other times it's the background peace and whenever she came into my field of awareness I could sense an incredible heightening of presence the moment she came in I could feel so this was the question about interesting and so on go into the body and find that yes presence is alive but not interesting you're right there but you have the whole world there for interesting and your mind that's still there sometimes it happens that people walk out of talks, sometimes people come for the wrong reasons or because a friend said you must come to this talk it's really interesting and then they come to a talk and after 10 minutes they just can't stand it they have to walk out because they realize it's not interesting at all it doesn't work on that level and if they cannot access that in themselves that's beyond interesting then it's they can't stand it it's just too boring you have often said that if it were not for drugs and alcohol human beings would be insane or driven to suicide yes I believe I've said that imagine taking away alcohol drugs and television what would they do would they run around mad in the streets and all the children the poor children who are addicted addicted to television addicted to the video games suddenly no more TV and no more video games all interest being taken out of life and all they are left with is the trees and the flowers for many years of my life I tried to save my sister from herself by attempting to prevent her from accidentally or purposefully killing herself until eventually it became clear to me that her soul, spirit or inner presence was no longer accessible it was as though she had surrendered to everything outside of her inner she had surrendered to everything outside of her inner being her life situation was promising substantial financial means a loving supporting family two beautiful young boys intelligence and youth my question should I have clearly knowing her suicide was can't read the next word becoming a reality should I have continued to prevent her passing knowing she was choosing her

destiny fully in some cases you do all you can and at some point you need to surrender and release that person and I believe it seems that's what you did you do whatever you can but there is something in some human beings that is so heavy there is so much pain in some human beings it seems that for some reason that we cannot explain through the mind they just need to be allowed to go through it they go through their hell nobody can understand it they are creating their own hell so it seems and something within them seems to be driving them there may be times when there is some consciousness and your hope comes up they can be reached for a little while and then they fall back and you reach them again they fall back sometimes it's somebody close, maybe somebody close to you, maybe a child, maybe a brother or sister in your case but some parents have had similar questions that their children went into drugs and so on and no matter what they did they tried for years to save them they tried everything and finally they had to be they had to release them you can still help but you can see that there is not more that you can do so there is no need to feel that you failed in any way we cannot understand often the purpose of certain lives of humans why they need to go through that but there is a purpose they need to experience the pain sometimes the awakening comes just before they die it can come a moment before they die the awakening may come after they die the life, the form the energy field no energy is ever destroyed or lost the life form that temporarily is a physical form is of course indestructible because it's one with the one life it's only a little ray or spark of the one life and eventually every life form which is only a cell within the totality of the one life another way of putting it eventually every life form realizes it's oneness in the early stages the oneness is natural nature lives in natural oneness with the one and then gradually as life forms evolve life gets more and more difficult because the oneness seems to be lost, the realization of oneness and the individual me becomes more and more pronounced and then life gets more and more difficult problematic because the me is far removed from the, so it seems and then comes the return journey, the return journey for the evolved life forms does not come until there is suffering, and some have to suffer more than others and so it is the suffering that is the destiny of every evolved life form that is prior to finding the way back to the full, to the conscious realization of oneness and the suffering, if you look at your own suffering you can see that it has it's place it has had it's place it has deepened you you probably wouldn't be here without it you would be watching TV or something like that so you can see that it has produced the deepening and so it will produce the deepening in every life form so the release, when there is nothing more that you can do, you still love them you love them, you love the essence, even though the essence may be heavily obscured you know it's there and it may still occasionally shine through in the glimpses and you love that as yourself but as far as actually helping them, there may come a point when you see, I've done everything, should they come yes, you help again the inner release is important because it's a surrender that also helps them, it doesn't help them only visible material or physical form reality but in many ways you can surrender for them they cannot surrender, they are in intense pain you surrender for them, which means you accept that that is where they are at, at the moment, that is

their due their choice, do we call it choice or do we call it unconsciousness, it's not really choice, it looks as if they were choosing suffering, but there's nobody really there who is choosing it's the suffering that is simply perpetuates itself the pain body wants more and more pain and so when that reaches a critical point, the awakening happens and it may not happen in every case in this lifetime or in this form but the energy that you are goes through metamorphosis that's a continuous metamorphosis of energy and it's not it seems wasted, it seems that a lifetime is wasted, but it's not that's the strange thing nothing is ever wasted but you may not know that until the awakening comes as we said earlier, retrospectively that which seemed meaningless and full of mistakes suddenly makes sense has meaning, because it took you to awakening and that's the case with every life form and so for some humans their existence here is a kind of crucifixion, and they don't it seems in this lifetime they don't experience that which lies beyond the crucifixion surrender and the transformation of the cross from a torture instrument to a symbol of the divine and the ascension which is symbolic the realization of who you are there's one question here it may even be the next one one concerns the suffering of a human being and this question concerns the suffering of an animal life forms one can say, yes the human probably suffers more intensely am I projecting my own misery and suffering on the dying baby puppy lying right outside of the door of Pura Vida by wanting to hold him help him and save him while everyone ignores him if you can save save it's a beautiful thing to do and then of course you have to also recognize the enormous amount of suffering that's still happening on the planet in human forms animal forms and the human madness inflicting an incredible amount of suffering on the animals also beyond the suffering that is there the animals are more can suffer better than humans unless the human begins to surrender in which case suffering works beautifully it burns you up but animals die better than humans and suffer better than humans they are closer to the unmanifested within them you can see when two animals one animal is about to devour another at some point the other the animal that is dying becomes very still one could almost say they've already died millions and millions of times in the same way and so have humans they've already died so many times it's so familiar the animal is able to withdraw to a deeper place where it touches the formless and when death comes the animal goes there and humans can do that too we are going there, here you go, you draw away from the form into the formless and you touch that and that's the reason why sometimes cats who usually purr when they are happy one of the most beautiful sounds they are a very healing sound a purring cat if you are unhappy just put a purring cat on your stomach or belly and although I lived with cats for a long time or had cats for quite a few years I rarely experienced cats the cats around me were usually ok, I rarely experienced cats in distress but when I talked to, I visited a vet and there was a cat there, very fearful of the vet and the cat suddenly started purring so that extremely fearful cat suddenly started purring, I said to the vet why is it that this cat can't be happy because obviously it's full of fear and the vet said the cat fearful cats in great fear often start to purr the vet had some explanation for it but I don't believe it was the correct one I believe that when cats see a threat to their life, to their form they

withdraw to the formless, the being underneath and the moment they touch that they feel the goodness of life the aliveness they touch the formless and then they purr and on the outer level they still fear but the fear makes them go in so deeply that they touch that and so that's the what is hiding whenever the form is in suffering whether it's human or animal form there's always that and some humans cannot consciously access that yet but it's there it's quite possible that your sister accessed it just as she died, as the form dissolved, she may have accessed that and suddenly seen the whole suffering took her to the point of death may have touched it very deeply we don't know, but it is it is the destiny of every life form to return to that the early the life forms still are in touch with it, gradually they lose it and then you return so if you whatever we can do we do to help and save if there's a puppy you can take the puppy home or feed it but there's an enormous amount of suffering still on the planet and if you think about it you'll go mad if you think about the amount of suffering that's happening at this very moment to humans animals you would go mad you have to be everywhere and a lot of the human suffering as well as the suffering of animals that are caused by humans is caused by humans that comes out of the madness of the unenlightened human egoic consciousness about 85% of human suffering is generated by humans for themselves they make themselves and others suffer and so we have to look also beyond that, the suffering for some reason that's what is now and even that has a purpose within the evolution of the whole the whole is beyond the forms the forms are temporary very temporary expressions and the suffering of the form has its place too it doesn't mean that you callously say oh it's all good yes it is all good but at the same time you may weep that's compassion because you can empathize empathize with the suffering form but at the same time if that's all there is, that's not true compassion, you have to go deeper and see that ultimately nothing real can be threatened and nothing unreal exists I will save some questions perhaps for what we call tomorrow I have some more in my room too that may come there's some more here, some have flown away but there's some more here, I'll put them in also, questions there's somebody asked me about a Marshall Plan for Economic Assistance to poor countries, is that person here? thank you maybe tomorrow I can mention that, I saw that may require a little bit more one person that I know quite well is on the list of people who contribute, Peter Russell, I may have a word with him and see what we can how we can help in that way that's also there's always the level of form on which it's good to help on the level of form wherever you can never losing touch with a deeper level otherwise you'll burn yourself up on the level of form as many therapists know as many social workers know as many people who work in third world countries know if you're not rooted here you will burn yourself up because there seems to be no end to it so the balance needs to be there between being rooted in being and helping on the level of form and then it's a different kind of help too there's more than just the physical or material help I believe the questions that have blown away have already been answered there some of you will be here tomorrow morning some will go away again for a while on another adventure, it's good to try out presence when you go into when the external absorbs your attention a bit more and to remain

present when things happen you're on a bus or whatever that's good practice there's movement after this for those who whose body need presence flowing into movement not only in the movement class but also we mentioned that briefly when you do little things little everyday actions bring presence see if you can perform it just with such alertness that the action is not a means to an end but an end in itself do little things all that you do naturally you have to do them anyway so why not bring presence into them washing your hands drying your hands walking from the living room to the bathroom walking up the stairs in your house putting the cup on the table taking it from the kitchen on the kitchen top counter top and put it on the table the cup travels to the table and that's the space of presence any lifting something picking something up a pencil, a pen just that movement you associate a certain spatial movement with presence that's a great help to associate a spatial movement of your hands that's of course also to do with what the movement meditative movement is also about but also to practice it in everyday life in some Buddhist meditations they have the meditative walk the walking meditation which can look a bit strange if you and they do it very slowly sometimes it's overdone a bit but I would suggest a bit more natural walk but slow enough so that you don't make the way you want to get to as more important than the step you are taking now that's the main thing to be conscious of the step you are taking now just a little few steps here in the garden picking up the phone your hand reaches out grabs grasps the phone and then it goes to your ear and putting it down so your the thingness of life becomes interspersed with spaciousness because otherwise you get absorbed by the thingness if you don't bring space in so you bring the space into the thingness of life otherwise it's one thing after another and there's never any time for meditation I couldn't even think of meditation well, bring it into the very thingness so that the thingness doesn't take over not quite as stormy as on the last day, the last night of the last time we were here nevertheless it's quite windy today sweeping away the accumulated stuff of thousands of years of conditioning water was a nice idea to start with I was thinking and worked for quite a while it made life more interesting and then gradually it got out of hand or became dysfunctional because it approached or is approaching the end of its life span in an evolutionary stage of being identified with thinking always critical when an evolutionary movement comes to an end and something new is about to come out of the seeming collapse of the old always a critical moment because you never know whether the new is coming well, it seems to be coming here it is coming here it's always a critical moment just as those of you who saw the butterfly butterflies in the well, you see them flying around here but in the where the waterfall is they have a whole house full of butterflies many are hatching and some are still waiting well, they're not waiting they're just there transformation is coming the butterfly becomes a caterpillar and then the transformation happens and I've said it before the caterpillar at some point becomes dysfunctional before it becomes a butterfly because it's the end of its life span in that form just as humanity has become dysfunctional in many ways because it's this is the end of something nothing new is coming the caterpillar is not going to go much further it must be apparent to everybody if there's no change what new is there going to come out

of that state of consciousness so the new tends to arise not within the structures that were created by the old consciousness although here and there it happens too but it comes outside so the new consciousness arises not within not usually out of the organized religion although there are some a few exceptions some churches have a certain openness and it can arise there too but as a whole the new is not arising out of the existing structures that are mostly reflections of the egoic consciousness so you don't find anything truly new or transformational arising in the universities, they get bogged down in further and further analysis cutting things up into further smaller and smaller pieces of mind knowledge universities the established traditions of writing there's no spiritual writing, people don't know how to classify it in some old bookstores I remember in England that was 20 years ago in the main academic bookstore, it was a huge place in Cambridge they had a little section where you could find things like the cause in miracles and other works to do with the changing consciousness and they just didn't know how to label that section it didn't fit into anything they knew so they labeled it phenomena and many people living in this world don't quite know where they belong and fit in anymore, before it was relatively comfortable, all the structures were rigid and established, everybody knew where they belonged and now this where do I belong, because the structures that are there don't seem to be that this is not where I belong so where do I fit in many people feel they are misfits others are functioning within the established structures and bring the new consciousness in from within the underground, they are undermining the existing order which isn't really an order it's something that has become dead and they are undermining it from within, that's good too I'd like to look briefly at just a few more questions because almost every question concerns everybody I'll start with my favorite here I no longer have any questions thank you laughter it is coming more naturally to see all else arising from one without mind or position the clearer this knowing the stronger the fight I seem to be exerting, it is like my ego wants credit for witnessing it all, instead of being one with it all ego wrestling ego knowing the futility of this does not help, the process is getting very tricky ego witnessing ego witnessing messy business any words of advice in deepest gratitude for speaking truth thank you it's true that sometimes the ego which is no more than a thought that you identify with the ego is no more than a thought that you identify with, then it becomes an egoic thought and becomes part of ego, when you recognize a thought as a thought, it's only a thought and it's not problematic thought becomes problematic when you become it, or it becomes you, or it pretends to be you then it's ego so yes a thought may come in and say I'm so present look, now I'm really there laughter that's possible and that's not doesn't matter that much if you recognize it as a thought no more now this is important not to have a right relationship to your thoughts a relationship as if you were relating to a little child comes up with all kinds of nonsense and occasionally the child says very wise things that can happen too and yet it's just a thought and it comes and the mind goes listen, okay you pat your mind on the head laughter now thought wants to be taken seriously but as you may remember on probably our first day here or may have been, or maybe it was another retreat, I don't remember we said one of the things to

remember here as a kind of mantra or rather as a kind of pointer is don't take your thoughts too seriously they like to be regarded as a problem because the more you regard your thoughts as the problem, the more thoughts the more thought is generated laughter so if thought can pretend that you are faced with a problematic situation I just can't get beyond my ego I don't know what's going on then that generates more thought the ego is no more than that the unobserved mind that's all so always bring back when you think I just the ego is getting hold of me again I don't know how to get rid of it just a moment where's this moment what about this moment it's the we've already pointed awakening into this moment back into this moment, what is the reality what's the problem what's the problem well my ego is playing up well where is that what's the problem take one conscious breath one conscious look conscious listening perhaps even some other senses conscious being in the body that's the present moment that's the beginning of it and then there's a depth there's no problem except the movement of thought so be in the body be in the senses be in the breath and then allow if there's any thought left allow it to play don't show too much interest look I matter, I'm so important and then no, you don't need to show that interest it's a thought, that's it come always back what's here now, what's the present moment and then first you come to the form of the present moment sense perceptions breathing and then you begin to go beyond form and you go into the inner body because it's the entry point into the formless and then the inner body and presence merge as one and then you're present with every cell of the body and there's a field of spacious aliveness underneath all the forms in which there's no problem ever and that's the present moment the direct present the present moment in its essence the formless now and then there's the manifestation of now which includes your thoughts always come, look for the now look for the now when you think there's a problem, look for the now if there is a problem in the now it's not a problem, it's a situation that you need to deal with and if you face it the ability to deal with it the power to deal with it is there it comes out of presence if it's a true situation or a challenge now, look at it face it and say, what do I have to do what action is needed and then you become still and an action arises you might not even ask the question the action may arise spontaneously so there are no problems they're all mind manufactured challenges, yes challenges can only be in the now if there's a situation that your mind carries around it's not here now when the time comes, you deal with it or maybe you have to think about something now but that's not a problem which flight am I going to catch to go home or something like that that's good, that's practical and you think about it and then it's done get out of problem there is no problem and you are not problematic now that's very important because the ego loves to especially as presence arises the ego loves to pretend that you are a problem to yourself and you can get stuck in that for years something that I need to work out but you don't really need to work out presence cuts through rather than works out you know there was this knot in ancient Greece the guardian knot somebody had tied a big piece of string it seems into a huge knot and nobody could undo the knot that was thousands of years ago and there was a prophecy that whoever would undo the knot would become the most powerful person on

the planet something like that so everybody tried they all went to the knot but it was too complicated and then a young man came and he looked at the knot and he drew his sword and he cut through and they say he became Alexander the Great or something like that and he conquered most of the known planet that's the sword to undo yes but not through trying to work out the complicated me cut through the sword of presence so the knot of you is undone and every ego is a knot the mind tied itself into a knot and then energy cannot flow very well through a knot if you take a tube and you tie it into a knot the energy this is why the ego is not an open channel for life because the energy finds it very hard to get through because each sword blocks it, the me sword the future I must have, I need, I want I should, they should, I shouldn't every sword blocks life the full flow of life and then that's reflected in the emotions that tie themselves into a knot that's the pain body life energy that is no longer flowing and so people who have strong egos, in other words are very identified with mind and emotion you can see them, they're walking knots whatever the predominant energy of that particular manifestation of ego is so cutting through you are not a problem don't believe the mind when it tells you that you are a problem or even that you have a problem one conscious breath just you can bring it down one conscious breath brings you back to ah

[Speaker 2] (5:15:15 - 5:15:22)

where am I? oh oh oh I'm alive

[Speaker 1] (5:15:34 - 5:35:38)

I have experienced the presence now without ego during a 24 hour period of time however when I awoke after a night's sleep the extreme sense of presence was gone I achieved this state by asking myself the question who am I and who is the I that asks the questions the same question and contemplation does not work anymore and the brief moments of the now are so short am I stuck in comparing the problem is that I know what I'm not experiencing do you go in and out of the now or are you always present, first part of the question it sometimes happens either through a shock danger, great loss or sitting in a retreat that in some people there's a sudden eruption of presence and they're in amazement, suddenly ah and usually it doesn't stay, occasionally it does, but it's rare usually that eruption is like a flash and then it dies down and then after that you still get glimpses as pointed out and then the mind comes in very strongly and says I want that back and the mind says I lost it or it says when is it going to come back how is it going to come back it's not uncommon for something like this to happen the sudden eruption of intense presence and it's not uncommon for it also to subside after a while and then what you're left with is the seemingly insignificant present moment and you have to go back to that you have to go back to the seemingly little insignificant this and then presence comes again but this time in a different way whereas before it came like presence comes gradually creeping up from behind so to speak from the background at first it's hardly there and then from the background you sense something in the

background which is yourself which is the consciousness that you are the unconditioned stillness at first you hardly notice anything it's just the present moment and it's fine so presence comes more slowly seeps in gradually no longer drastically like a flash of lightning that can be a prelude to a more permanent emergence of presence and then gradually there's the background, you are there as the background piece at first a distant background piece and then gradually the sense of background piece becomes stronger and then there tends to be a more everlasting emergence of presence and the flashes are beautiful, they're interesting when they come and even there as it emerges there may even be a flash again of intense presence and then it becomes a permanent not of experience because presence is the very foundation of all experience so presence sometimes is seen as if it were an experience, for example what happened to you, one could consider that as an experience but it isn't really because what came in was the very background of all experience, it came in so strongly that it almost obliterated the foreground and that happens to some people and to one, occasionally it happens it comes and never goes away and that's not even the greatest thing because it could complicate your external existence when it comes so suddenly as it did to Ramala Maharshi who kind of, he was just lying on his bed and experiencing so to speak his own death he had disidentified from form completely when he was 17 years old and then it took hold of him and he left he took a train to some distant temple and he sat down by the temple or later in a cave and didn't want to move anymore the sense of presence was so overwhelming, the being he disappeared in the being of presence and for years he said people had to put food in his mouth and then it took years to adjust so that he could function again start eating and after years start speaking he was not given medication because he was lucky enough to live in India and that happens to people in the West it's not recognized, everybody would say this is a symptom of a mental breakdown if you go to a doctor, unless you happen to find a conscious doctor there are more, there are some doctors here who are bringing consciousness in so if you're lucky enough yes, or a conscious psychiatrist but often if you go with something like that, imagine what you wrote here go to see your doctor about that unless he or she knows so don't try to repeat an experience it wasn't an experience, it was something very powerful, it gave you a taste a kind of satori satori doesn't last but it's a taste but what now comes is the gradual from behind the last part of the question, are you always present do you go in and out of the now no the now remains, presence remains the only variation is the intensity of it, it's sometimes in the background as a peace a peaceful field in the background of all experience and sometimes it comes more strongly there's the it's really, life is a play between the background and the foreground the foreground is what happens any happening including thoughts and events and sense perceptions anything to do with form is the foreground of life where things take place but how is it possible for these things to take place, how is it possible for these things to be, what is the light in which these things appear what in what light do they, what is it that gives them life, what is the life that underlies it all, that is the background, that is essentially who you are in your formless dimension and knowing it that frees you from being

trapped in the foreground of your life which is a dreadful fate because then you're trapped in what happens or doesn't happen, continuously dependent on events and people and what things, what these people say and what they do and what happens or doesn't happen needing, wanting all that is trapped in the foreground so the background is the light in which it all appears, but so to speak you could have, I gave the image already of a film projector there you have the film behind the film is the light the light doesn't change the film is there and it's only through the light that the film comes to life and then you see all these figures being projected which are all different ways in which the light is obscured that's what you are as the form you are a way in which God is obscured, every form now if you identify with only that then that's a very, very limited view of who you are now if the figures that are being projected as actors whatever they do on the screen, they go through drama because usually a film is to do with interesting things and so that they go through the motions and they repeat the same, you run the same film again and it's like humans and now imagine that a character in that one of the projected images becoming self-aware while all that happens, suddenly who am I? and that question would draw him or her back to the origin I'm no more than the light a projection of that light, the essence of me is light so the character would suddenly perhaps for a while continue to play, but no and then the kind of play would also change because he would no longer play out the old there would be something new the play would become maybe less interesting but deeper more beautiful, more harmonious with an enormous depth of aliveness to it so presence is there and sometimes presence can almost obliterate the background can come into being, the sense of being can be so strong that it obliterates almost the foreground so events everything in form is almost so tiny because it feels like and I'm talking about this so that when it happens to you and I know to many it's already happening it's like there's a you are a sphere, I may have said that already, you are a sphere a ball and you sense the inner most essence of that sphere and everything else in your life is the surface of that sphere, the wave movement on the surface of being all events, all happenings, all sense perceptions, all thoughts, all emotions the wave movement so sometimes your consciousness goes more into the form without losing awareness of the center within, the still and at other times it may shift more towards the being itself and then the forms look quite irrelevant so there's a shift, sometimes certain situations bring out more presence I mentioned if you're facing a critical situation you would either fall into complete identification with old reactions or you would become more intensely present now that there's quite considerable degree of presence in you it is likely that any challenge will pull you into greater presence rather than pull you back into unconsciousness which would be the normal thing that a challenge does to a human being, they become more, they're pulled into unconsciousness the fear comes, the egoic fear and so on. Facing a person with a heavy pain body, facing a person with a strong ego, also like the lady I described yesterday came, you would become, suddenly feel intense presence because you have to the ego otherwise would pull you into identification the pain body would pull some emotion out of you, it would push some button somewhere as this lady said, I know exactly how people

function, I can look through them and of course she also knows their buttons the pain body in her knows exactly what the right thing to say to get a response of emotional reaction and it can then feed and amplify it and feed it back to them and then get it back so sometimes you face humans and when you look into their eyes what you see is their being their liveness is being obscured more than usual by heavy emotion an emotional entity that wants something from you, it might attack you, it might whatever, who knows what it wants, but it wants a reaction it's just waiting for a reaction sometimes you meet people in the street walking with heavy I call them walking pain bodies and they're just waiting for an excuse to get angry at you and when you look into their eyes you have to be the sort of presence and then miracles are possible then it can happen and I have experienced that quite a few times that the sort of presence, even in a heavy pain body can cut through cuts into the through the pain body and you reach the essence of that person and for a moment the pain body subsides and there's a true communion, a true meeting and then you walk away and probably the pain body will come back but that person will have experienced something that they won't forget they have touched something that perhaps they hadn't touched before within something true and they might mistakenly associate that with you as a person, they might think you did something to them they might, the ego might even the ego, the suspicious ego might even think that he must have done some magic tricks on me, I don't know what he did but I can't trust him I can't trust him there's one long one and I'll have the short one first how can we concentrate to lessen the all around the planet fear the fear all around the planet almost paranoid that has arisen since September 11 how can we concentrate to lessen the fear, almost paranoid collective fear better not to ask how you can lessen the fear but how not to be drawn into it because you lessen it by not feeding it, by not contributing to it so many things that you watch on TV and so on in the media are produced by the egoic mind which lives with continuous underlying fear and really this event has brought it out more brought it out more to the surface the collective egoic fear so not to be drawn into it it's the fear of death but really it's only the fear of death of the ego so when you when you listen to the media when you listen to the politicians you listen to the reporters or whatever whoever they are on TV radio, read the papers don't you have to be as conscious there as you are when your mind goes because it's no more than the collective aspect of mind it's somebody else's mind and you have to be present while you listen to the news as present as when you listen to your own thoughts you have to be there as the witness of the human mind particularly when you watch television and realize that there's the human mind in its egoic state it says why you should be fearful, it tells you why you should be fearful I saw a nice science fiction episode on TV last year they visit some other planet and the people who live there have no technical gadgets they live totally simply in little huts and there's some evil race that's threatening to come to this planet and invade the planet and the people from earth want to save these seemingly innocent people who have nothing and the main character of the earth people is talking to one of the elders of the people they have this long hair and talk very little and have the ability to be invisible when they want to but he

says these evil people are coming to get you you have to do something, we can help you, let us help you and the elder says we are not afraid and the earth character says then be afraid

[Speaker 6] (5:35:40 - 5:35:41)

laughter laughter

[Speaker 1] (5:35:59 - 5:50:03)

and then towards the end of that episode finally they give up and say we can't help these people, what do we do laughter they will be destroyed ok, you go ahead, they will destroy you ok, we have to go now and then finally the elder at the end says to the earth people look up there and he goes and suddenly they look up in the sky and they see a kind of a shimmering city of light floating in the sky which is usually invisible and suddenly the earth people realize that these people are a hundred times more advanced not only than the earth people but also more than these technologically extremely advanced evil ones and they function they have no ego whatsoever and of course no fear whatsoever and because they have no ego it's easy for them to be invisible and the entire civilization is invisible to the gross energy vibration but of course the punchline in the film is be afraid laughter so the ego wants you to be afraid it lives on that the ego itself means a sense of separation the otherness of others needs to be emphasized by the ego the fact others want to do something to me that's what the ego lives by because that creates a separation between me and the others the other of the others it always emphasizes the otherness and then fear arises at the otherness in ancient primitive villages where people have had little contact with the outside world usually they are afraid of strangers that's also they also have ego there's the fear what are they going to do anybody who looks different speaks differently, behaves differently look through the human mind when you watch TV be present, observe what's behind what they say don't get drawn into the detail what is what are the assumptions behind what they say which are all ego based unconscious mind patterns so not to be drawn into it to be there as a witness of the TV news so you don't watch the TV news like oh no you have to be the background to the TV news as you are the background to your mind and then you don't feed the collective that's enough that is your contribution to not feeding that level of unconsciousness on the planet and more and more people realize that then it won't grow anymore it needs unconsciousness yes paranoia is the right word here paranoia means everybody the enemy is everywhere it's an interpretation of the other as the enemy is paranoia what does he want, what do they want what are they plotting and it's everywhere, you go into companies big corporations what everybody is afraid of everybody else plotting against us, little groups here, little groups there so watching TV especially the news is good spiritual practice and it might even be good for enough people to watch the news from that state influences because your inner state is connected to every other human humans are connected at the level beyond form to

each other of course and so your inner state influences even if you don't speak or meet others it has an influence it strengthens that in others when you enter fear the fear of the whole of humanity enters you and strengthens your fear you link in, you tune in to the fear of the entire collective on the planet and when you go beyond presence arises also you link into each other human who is present and that's the beauty of it there's an enormous strengthening through that so whenever you watch the news just sit there as a presence and then more and more others will also sit there and eventually the news changes that comes later that's the outermost manifestation the outermost manifestation is there politicians are also the outermost they come they'll be the last to change except for occasional miracles, they are possible too this is long but it's relevant relevant two days ago I had a massage and I relaxed so much that something new to me happened I became a kind of presence and I experienced my thoughts only as disappearing shadows like a big bang in reverse there was nothing for them to hold on to I felt like I was dying, somehow slipping away then yesterday during my echo adventure I fell out of my raft in the river the water was rushing into my mouth and nose I got very dizzy and was carried into some rocks, still more water inside of me and everyone seemed so far away I thought I was dying there in this river I never saw before I cried later, I cried after my roommate fell asleep people were so kind to me I feel like death is so close that I'm afraid suddenly my chest hurts I'm still crying today, thank you yes, the vital the two incredible initiations you had one, the massage when the mind-made structures subsided and that was a kind of death and then a brush with death on the river physical death and you're right what you say here death is so close and that's true and it's good to remember that death is close, very close because death is actually you look at it from the perspective of form or the foreground what looks like death when you say death is close and I'm afraid of it you're looking at death from the perspective of the foreground from the perspective of the background, death is life so here you can see death ooooh I'm afraid of what? of life the one life timeless, eternal, myself just shift be the background, that's death there's death the formless death is no more than the transition between form, from form to formless and it's beautiful so it's a great life is miraculously arranged it in such a way that you had two wonderful encounters with the reality of yourself to reverse what the character in the TV film said don't be afraid there's nothing to fear but don't try to explain to convince yourself that there's nothing to fear shouldn't be afraid go deeper where you realize that there's nothing to fear become still there's nothing to fear because there's no death it's only a perspective please address recognizing egoic thought from action and words which arise out of presence for example write a book move to the west coast of North America and so on how do you know where something comes from how to recognize egoic thought from something in a way the answer is already in the question as is often the case how to recognize egoic thought how to tell the difference between egoic thought from action and words which arise out of presence egoic the answer lies in the word thought the ego is consists of thought and it's a thought that arises it may be a strong thought it may be an obsessive thought it comes again and again and again it may be a fleeting thought one day you

think this is what I have to do and then the next day you think oh maybe that's not it so it could be also an obsessive thought that gets hold somewhere in a corner of your mind like an old record that's stuck and it plays it again you should be how to recognize it because what arises out of presence the outer manifestation of that may also be a thought but there is a deep inner knowing a non-conceptual knowing that is not thought so the energy behind it is very strong and it's always a peaceful kind of energy it's not jarred it's not turbulent in the emotional sense there's a powerful knowing a realization comes, there's no question about it and then the outer manifestation oh that's it and you can't argue with that you know it so it's direct and immediate knowing that tells you the difference it's good always to just feel what's the feeling quality is it just a thought in my head or is there a deeper power underneath it out of which the thought comes a peaceful silent power out of which that thought comes that's presence and action also action can come out of that and action that comes out of ego is either premeditated wants to achieve something through it some kind of agenda wants to enhance or protect the me so that's if in doubt it's probably just an egoic thought but time helps in that sense just wait because thoughts come and go and they wait and see the next morning you may have a different thought but that means before there wasn't that feeling quality behind it anyway so that's to watch out for what's the power out of which the thought comes it usually it feels good it feels just right there's a rightness the rightness to it

[Speaker 2] (5:50:03 - 5:50:04)

yes

[Speaker 1] (5:50:05 - 6:24:14)

and the energy that comes it is deeper than emotion it may touch on an emotion also because everything is connected it may touch an emotion but it is deeper than emotion the rightness of that yes that's it let's just take as you know questions go on and on but I must tell you I've never thrown away a single question that I have received on retreats I have a collection huge amount of questions on pieces of paper and when I take them out most of them are great maybe another book will arise a book of questions and answers not that you will need that anymore but there may be some others don't wait for another book you don't need that what kind of language can I use to help my child understand presence the pain body as far as presence is concerned language is not very important to help understand your child may even be completely unnecessary to help your child your child doesn't really need to understand presence your child needs to see what presence is for him or herself by being with you and by recognizing that he or herself has that also already born with that ability that just becomes obscured in our civilization at a very early age your presence teaches the child to be present that's the teacher words are not really required you don't need to tell to your child look at me now that's called presence so the state of consciousness that you are in, in the home environment teaches presence and the child absorbs that and something within the child responds to that and

that will counteract the madness of the world in which the child probably still finds him or herself maybe if the child is lucky maybe the child is at a school that's more enlightened than the normal school that's possible and even there you cannot be in this world and not come into contact with madness even if the child is relatively protected the madness is there so it comes you have to counteract all the massive influence of the mad egoic collective mind the media, the television the video games without making the child feel that the child is missing out on something no TV here in some cases that may work there will come a point when the child feels there is something mysterious there called TV and I need to know what it is but your presence is the teacher the pain body is somewhat different the pain body, and I've spoken I've addressed it a few times already in groups I'll just say it briefly now the pain body which the child will also have either greater or lesser some children come into this world with strong pain bodies others relatively weak some develop a pain body very quickly especially if they live in a very unconscious environment which is not the case with your child because you are here so the child will have a pain body, strong or not so strong but the child will have at times the pain body will come and it comes when something minor provokes a very strong emotional reaction of pain withdrawal complete withdrawal screaming and weeping throwing things, throwing themselves on the floor hysterical fits in some cases or long weeping attacks, sometimes some babies you can already recognize strong pain body and you can feel when you listen to the crying of a baby and you've given the baby everything and it's still crying some babies cry because they want the attention and the moment you give attention they stop it's better to keep the child close as they do in other ancient civilizations the child stays close to the mother's body for a long time that's an enormous help the separation from the mother's body at birth is the most natural thing that immediately the pain body grows because at first the baby was one with the mother and then the people they take the child away and put him somewhere else dreadful so perhaps slowly we are learning the importance of the child retaining contact with the body of the mother and then that's already that will lessen the development of the pain body because then it's a gradual separation from so if your child has a heavy pain body it doesn't mean the child is spiritually less advanced many spiritually extremely advanced humans have heavy pain bodies that's their teacher it all works if I hadn't had a heavy pain body I wouldn't be sitting here if you didn't have or had not had a heavy pain body some of you you would not be here so the child will have pain body attacks and if it's a heavy pain body then they are very very noticeable and maybe frequent yes, then words can be helpful but presence also comes first for you to stay present while it happens because even the child's pain body wants you to draw you into a reaction at that moment each pain body wants more pain so the child's pain body when it is active and playing up it wants any form of pain even physical punishment it would want it yes more pain and some very unconscious parents punish the child physically because they cannot resist the pull of the emotional pull of the pain body they are not conscious enough to see that in themselves and they own pain body awakens and complete unconsciousness so it's for you to stay present not being drawn into the

drama to see it, to recognize it that's the pain body, that's all you need you can't say much at that point the next day, a few hours later or the next day or two days later then it's the time when the child is relatively present then you can talk what happened the other day what did it feel like when does it what was that thing that came over you I'm just suggesting, the questions will come from you out of your presence what was that thing that came over you yesterday when you threw yourself on the floor and couldn't stop, wouldn't stop screaming how did it all start what does it feel like in you does that thing have a name it's a temporary way of stepping out of identification if you ask, does it have a name and the child might say, no it doesn't have a name then you could ask, if it had a name what would be its name does it have a color no, if it had a color what color would it be and so gradually the child develops the ability to observe to step out so you do it afterwards next time it happens again you can just point out as it starts is it coming back by then it might have a name or a color is it coming back and then in the middle of it you can say, there it is now the child probably won't hear you because the pain body is there and it will scream even more when you say, there it is so you have to say it gently but something behind the pain body will be hearing that there will be a small amount of presence even while the pain body is going on and then after it subsides again you again let some time pass and then you say, it was again and point out if you still have a pain body do you remember what happened to me last week when I started shouting at you or at mom or at dad that was my same thing in me and so gradually the child learns to be present while it happens and that means the pain body is not being added to it's not deriving more food it's not feeding on anything anymore so that's a beautiful way and children will very quickly learn to observe it at first they can't be there while it happens but after a little while you notice there is a growing awareness in the background while the pain body happens and then that's a gradual coming to an end a gradual shift will then happen the pain body is no longer renewing itself and it's gradually becoming transmuted and that's beautiful so that's the way in which presence itself requires no words pain body requires a few pointers but even there presence is the prerequisite for dealing with the pain body in yourself or in others the world of form another helpful thing is just one more not to let the child slip away at an early age into the conceptual realm and believing totally in words and concepts I've said that before, I'll just mention it briefly there comes a time when the child demands to be fed words and concepts what's that?

those are the questions what's that, what's that at that stage they want concepts words, they want the names of things what's that, and what's that at some later point other questions come why questions that adults sometimes they're very interesting questions the adults stopped asking themselves those questions a long time ago and when the child asks why they suddenly say, I don't know forgot to ask that question but let's stay for a moment with what's that that's a tree that's a flower that's a car that's this table names of things don't say that is say that's called because if you say that is the child will confuse the word or the concept with the reality which is infinitely deeper, it loses touch

with the actual direct experience of reality and as it accumulates words and concepts, it begins to live, it begins to believe that when it says this is a tree that it actually, that's all there is to know about the tree and later it might go to biology class and then you get a few more names to attach to the things that happen to the tree or in the tree or the names of different trees and then that's it, immediately the depth of that tree recedes and what is replaced by a dead a relatively dead thought form, free and so that's how language and concepts deaden the aliveness so when you teach a child language the child should stay in touch with the actual thing, so you say it is called, not it is, and encourage the child to continue to look look at it there, to continue to touch to feel, to look, to listen to show him, look there touch, look so that it doesn't always, it's not obscured, everything is obscured with words and concepts, stay with the reality and the child also stays with the now, here, there look, there listen, look so that some of the direct experience remains for the child so that because we had to go through the way most of us we were deadened by concepts and then later had to break out or the world of concepts got just life shook it so much that it started to crumble a bit and we could start living again so all the whatever you teach the child is always see, there's always more beyond the words, so that the child knows that there's always more beyond the word the reality beyond the word your name, you can say the name you are that's the name we've given you, John you are not John, that's the name that you have, that we chose for you it's not you are not your name it's just a name the world of form which could also be called existence because existence is anything that stands out, x means out stands, from Latin stand standing existence is the world of form and it stands out as a thought as an emotion, as something the world the existence is about to change for you, as it always does because this form is coming to an end, the being which is timeless, underneath existence being existence existence flows out of being being however remains untouched it's timeless it's who you are essentially that was the essence of our gathering and it cannot leave you, because it's one with who you are this form was only an opening an opening for you to get a reflection of your essential reality no more so that's why I said when you took the photos, yes it was a nice window, relatively insignificant window frame, but nice, not because of the frame, there's nothing special to the frame it's the light that comes through the window it's not the so don't get attached to any window frame it's essentially being with yourself, that's why you're here, not with me as this form it's essentially, you are here to be with yourself because we've been, the world has gone, as Causing Miracles says, it has taken time to misguide you so completely the world is has gone such a strange ways that yes, it seems strange that you had to travel to be with yourself laughter but miraculously it worked laughter and then, soon a time comes, maybe already here when there's no need to travel to be with yourself and yet, if that is what you enjoy, if you get an even stronger deepening of yourself when you sense the reflection through some other window frame that's fine too you can travel, not that you need it anymore, you don't need it because you're ready one, with yourself and you can feel yourself and that doesn't change, so what changes is the periphery of your life the stage setting you know when they change the scene we go

from act one to act two they move the furniture on stage they create a new so here you are as the consciousness and then you see suddenly the whole thing, Pura Vida disappears, somebody pushes it aside and then and then you see there's an aeroplane seat and somebody puts some plastic food in front of you and then come familiar surroundings oh, and a little doubt in the head, did that actually happen?

but you can feel something here that confirms that yes, something did happen but not really, the essence of that which happened was not in time because it's still here now and then life may change the stage setting and many suddenly could happen again in more drastic ways suddenly, oh you can move here, move there or you stay where you are it's the periphery, whatever happens is the periphery and you can participate in it you're not just a passive observer of the periphery because you also act upon the periphery but you act from the more you act from here from being in touch with the background and the intelligence and the power of that flows into the periphery the foreground then that is called in Buddhism right action so you're more likely to act, to do the right thing knowing that ultimately you cannot do the wrong thing because you can only learn and as we said the other day every choice will eventually take you to the same place which is yourself the awakened you some choices just go round and round and request tips about surrendering surrendering is so simple but the mind doesn't know that it says it's the hardest thing to do to surrender yes it's true that it goes against the habit patterns of the mind the habit patterns of the mind are to live in resistance just little pointers are enough allowing allowing this moment surrendering only concerns this moment that's something you do not surrender to a life situation you cannot surrender it's pointless and even counterproductive to say I might as well accept that I'm a poor little so and so that I have failed, I might as well accept that nobody loves me I might as well accept that I'm going to be lonely for the rest of my life I might as well accept that I live in this little hole and I'm not going to get out of it I might as well accept that I'm stuck in my big lifeless mansion and nobody comes to see me anymore and all the people who come just want my money I might as well there are so many life stories you do not surrender to a life situation because a life situation exists in time all you surrender to is this moment so you have to single out this moment out of the life situation it's like cutting the segment of now out of your life situation so I gave the example before you sit in prison your life situation is that you did something or maybe you didn't even do it, it's even worse they put you in and you were innocent you did or did not do something but the fact is that they gave you 25 years and you've been in for 10 already then you have another 15 to go that's your life situation and then you say I might as well accept that my life is really being destroyed, it's not much when I get out I'll be too old to do anything I made some dreadful mistakes or the world did something dreadful to me and I might as well accept that it's all come to an end and a pointless existence no, that's a story that's a sense of self based on a story you have to out of the story you cut out the segment that is called now and now what do you end up with then, you end up with breathing looking whatever the perception is there, there's a cell chair,

bed if you have one chamber pot whatever it is or more, maybe you have to share the cell as some of you know, the owner of this place spent some years in one of the worst prisons in Florida and that's where he woke up sharing a cell with 25 or 30 violent men who were listening to loud music all the time there was no air conditioning almost no air coming in through the little windows the cell was meant for 6 or 7 people and there he was stuck, hell on earth and then at some point he was left with the present moment because if he left the present moment it was dreadful just this, cut out there's just what arises at this moment, the noise the heat discomfort but it's not even, discomfort is already the beginning of a story it's just what you feel this is what I feel that the uncertainty of we might not wake up the next morning because often people would, inmates would kill other inmates which is one other way of life removing future from you they had taken away all his possessions threatened to put his child in a home nothing left and then surrender happened but only there was just this cutting out what is the reality of this moment or whatever condition arises at this moment, that I say yes to because I cannot do otherwise and that is surrender you take any, you get out of, cut out of your life situation the segment that is now first you have the form of now the moment you say, you bring a total yes to the form of now because you see the absurdity the madness of denying it how it creates pain, how it creates suffering, how it strengthens the false me that lives on suffering the moment you see that that the only sane way to live, even in the midst of insanity because it's up to you to break the insanity you can't wait for the world to become sane, the world around you I'm just people are so unconscious, I'm just complaining about how unconscious other people are and even spiritual people they're just talking about, they're all unconscious it's all what about you what are you complaining about who is it in you that's complaining what's wrong with this moment go in here now this is what is a yes an uncompromising yes because everything else is futile and insane creates suffering that's the end to ego it cannot survive anymore in the uncompromising yes, it's a sword surrender has a passive aspect and the active aspect the passive aspect is I allow this moment to be as it is and if there's a gesture that goes with that it's your hands in the same way that some female deities, it embodies the essence of the power of the female Virgin Mary, Kuan Yin the allowing embracing what is embraces, I allow this moment to be as it is the other aspect of surrender is the sword and they both in a way it seems almost like a contradiction in order to allow you also need the sword this is what is and the sword is the uncompromising yes to what is so there is the surrender is both masculine and feminine in one and then that's the form of this moment is no longer judged is no longer complained about, the form that this moment takes is as it is, that's the sword and you embrace it it always is as it is already and with that unconditional yes something opens up within that is deeper than the form you have gone through the form not by fighting it but by surrendering to it the what looked like a wall in front of you suddenly opens up, what looked like the greatest obstacle to your awakening becomes the opening for your awakening that's the miracle that's always non-opposition non-fighting that is the secret of surrender and you don't need to wait until they put you in prison or you are in hospital

or an earthquake destroys everything you have although it may happen too there is little surrender and big surrender in ordinary life what you practice is continuous little surrender and surrender, what is surrender even surrender is temporary, it's a temporary device, surrender is the shift from no, an inner no to an inner yes then you may have to do that many times during the day all the little surrenders all the little things that happen the little shouldn't be don't want to be here, they shouldn't do that so many times little surrender and then the more that is practiced the more surrender becomes your normal state when surrender is your normal state it's not surrender anymore because surrender is only the shift you don't even have to think about surrender anymore it is natural then for you to be in alignment with what is it's a natural way to live and then somebody says surrender, I say what surrender then even surrender disappears it's a temporary thing because it's a shift yes to no, it's that surrender but for a while that is something that you bring into your life until surrender disappears then you live one in alignment inner and outer are no longer in conflict and that surrender is no longer even spoken about and there it is that's the simplicity of it and that is all of us to surrender until we come even to the end of that to the end of surrender and live in natural alignment with life that's all natural alignment natural state natural alignment beautiful simple not living like that is the difficult way that's the simple way although the mind will tell you no no it's the other way around simple thank you thank you something something perhaps the most precious thing in your life is inner peace because no matter what you get in this world without that it's not really worth that much

[Speaker 2] (6:24:25 - 6:24:28)

so in any moment

[Speaker 1] (6:24:29 - 6:29:10)

or situation if you can remember that then you realize that the situation is secondary yes of course you have to deal with it if it requires action but there's always something else that's more fundamental more vital because even if you achieve what you wanted but through this the action you lose inner peace it's not that helpful anymore whatever it was that you achieved what is it worth because inner peace goes away is obscured through mental judgments concepts that you completely believe in so it's not something you need to find it's already in you that's the amazing thing even in the most seemingly insane person there is inside there is the core of inner peace stillness aliveness I can only use pointers and as I use the pointers hopefully hopefully you go within and see if at this moment you can realize the reality of what the words point to otherwise they are only words something in you loves that inner peace and then there is the ego in everybody unless it's dissolved already that wants something else it's more important it says or it says you won't find inner peace until you get this or that and there is always a postponement if you listen to the egoic mind it says yes I want peace but before I can

get there I need this and this and this unless this and this and this I can't really fully go into that it's just not can't do it now first Jesus talked about that when he said people get an invitation to a wedding it's a parable people get an invitation to a wedding and they all have another excuse, one says well first I need to deal with some real estate that I have and when I get that out of the way I'll come, somebody else says first I need to do that there's always the excuses always start with first I need to and one even says first I need to bury my father and even there Jesus says let the dead bury the dead

[Speaker 2] (6:29:12 - 6:29:13)

quite a

[Speaker 1] (6:29:13 - 6:37:17)

radical statement what he is saying that if you haven't found that dimension within yourself you are as if dead it doesn't mean it's not there in you potentially it's still there but in the meantime you are as if you were dead you're not dead, it's like saying let's say to use a deficient comparison let's say you have a billion dollars in a Swiss bank account but you don't know it so you are poor you are as if completely poor because you have no idea so you behave like a poor man and you ask for please give me a penny not knowing that there is a vast treasure of course a billion dollars is absurd, nothing compared to that the analogy is deficient but that's okay all analogies are so let me first well first I need to think about this so that it doesn't work first comes that and everything else then begins to flow with greater ease and again Jesus says what you thought you needed for your happiness once you realize that the kingdom of heaven is what you want it's your first choice then everything else will be added whatever you thought you needed for your fulfillment and peace will be added you don't need it anymore but you need to choose peace first which implies you surrender to the present moment and you step out of the judgments of your mind in other words you die because the false self lives on non-surrender and judgment and denial of the present moment, it can't tolerate the present moment that's why it says first I need to look somewhere else and do something else so yes I forgot to mention that you need to die because that's what it is but what dies is false anyway but as long as the false is mistaken for the real it's a little bit as if and only really if you're fed up with the suffering that the usual state of consciousness the ego has created for you then you begin to be ready to say okay I'm fed enough I'm fed up with suffering to the ego suffering often looks like a positive thing it's a perverted way of looking at things oh I'm so anxious at least I feel alive, I must be alive because I'm anxious I have enemies so I must be important I have huge problems I must be an important person with such huge problems because without my problems who would I be these are implied thought movements, they're not conscious because the moment you make them conscious you see their absurdity I'd like to talk today about something people have been periodically asking me what do you think about this book so I thought I'd bring it along and tell you what I think about it but not only that we'll see because

there's no point in talking about something one has to go deeper into it to know it knowledge about and true knowing the difference in that so people have been asking what do you think about A Course in Miracles well here it is it's heavy paper is very thin like the bible and it's about as long as the bible some of you know it well or have gone through it or are still going through it some of you have heard of it some of you have tried to get into it but didn't like it some of you have never heard of it so it's been around for a few years this came out in 76 and it is a self study course for inner transformation I'm telling you this just very briefly you're supposed to study it by yourself some people go to groups too it's divided into three parts the long text the lessons one per day for one year 365 and the workbook for teachers which is relatively short at the end it's an incredible phenomenon it's a book that was channeled and just the same as with other spiritual writings only a small percentage of channeled works are actually quite deep just as small as anywhere else sometimes people are immediately impressed when something is channeled in other words some spirit or presence talks through you and some people the moment they say this is channeled they say

[Speaker 2] (6:37:17 - 6:37:17)

ah

[Speaker 1] (6:37:20 - 6:51:32)

of course you always have to remember that famous saying just because they are dead doesn't mean they are smart so it can be at first very impressive if the person suddenly goes this is so and so speaking good afternoon entities and then you can't question anymore yes so a small percentage of channeled works go deep and I believe Course in Miracles does but it certainly is not for everybody and certainly I'm not telling you oh you now have to do the Course no, you may we'll see the it is not for everybody not everybody needs it if presence is already transforming your life then that's where the Course in Miracles wants to get you basically so it's already there for you if presence is already transforming your life your relationships the way in which you experience reality it's already doing that increasing inner peace increasing freedom from externals and reactivity towards other people and external conditions if you are already experiencing that then you don't really need it, you may still enjoy reading it but you don't need it if you've been following this teaching and of course something in you has drawn you here that which is real has recognized the truth yes and as you are here something within you responds so that's wonderful but if that is lost the moment you start dealing with people and situations and if that has happened continuously in your life it's happened to a few people that there's presence when they are quiet, not disturbed it's beautiful, they can access stillness so that's already a huge breakthrough, huge breakthrough you can access stillness when you are not being challenged by anything and your mind subsides for a while because ultimately you are really only challenged by your mind, it looks like the situation but it's your mind interpreting the situation that challenges you and takes

you out into disturbance so if you already can access that in moments when you can become still and beautiful that's enormous breakthrough but it may be that despite that you very quickly lose it in this moment you relate to other human beings and you go into the usual thing as if you had never heard of any spiritual teaching and only you can know that or you can ask the people who know you if you don't know it, what do you think of me me old friends family members well you might not get an objective opinion there then I would say try to apply the lessons of the Course in Miracles because it uses relationships as spiritual practice, that's one of the main focal points of the Course in Miracles is using relationships with other humans the most difficult challenge in your life in this lifetime is other humans relationship with other humans there's no doubt that that is the greatest challenge but it's also there's no doubt that it is there that the new consciousness needs to come in and change the way in which you relate so that a different energy you put out a different energy you do not contribute to the madness of the world so you put out a different energy in relationships, you dissolve conflict you are the bringer of peace and you realize that's your main priority in life, in the terminology of the Course in Miracles you become a teacher of God teacher doesn't mean necessarily that you explain something, no you live it and by living it you teach it so then that might be a helpful thing to apply the lessons everyday one because the lessons are meant to be applied in everyday situations in relationships I'll give you later one or two examples or three of the lessons and what they can do applying the teaching in everyday life and that is a reflection if you want to know where you are at in your spiritual growth which is not a good term well spiritual growth is probably fine personal shrinkage spiritual growth so if you want to know where you are at in your personal shrinkage personal shrinkage and the corresponding spiritual growth St. Paul was it St. Paul, he talked about that he says I must diminish and Christ in me must grow so something the light shines, begins to shine through so the criterion, sometimes not easy to know where are you at in your spiritual growth and personal shrinkage is to look at all the people that you relate with both people you know intimately and people, other people let's give you a reflection and the absence or lack of conflict your ability to dissolve conflict as it approaches you in the form inevitably not of cats and dogs they are okay even a barking dog that's not a big challenge but a human, a barking human and as that comes towards you, your ability not to react in the terms of the cause of miracles one would say to forgive to look through the error in the other to look through the ego and it's there everywhere to look and forgive not to equate somebody's egoic behavior with who they are, that's forgiveness in the terms of the cause of miracles you say if it's not love that you get comes to you from another human it's a call for healing and help so it reinterprets how you would usually interpret when somebody is offensive or whatever you reinterpret that it's to change to change your perceptions you reinterpret it and you realize that this mind would say obnoxious person it really is a call for healing and help because that person is out of touch with the reality of who he or she is doesn't know the oneness of all life so that's a helpful thing and then there are many other lessons to apply to situations with other humans in daily life especially your ability to heal situations one stumbling

block for many and for some the stumbling block will be so huge that they cannot do a course in miracles even those who might need it but there are many other ways you can apply presence the terminology it uses is limited but that's form anything in form has its limitations so the course in miracles has certain limitations and they regard the terminology which is old fashioned Christian terminology that's one for some people that's fine they actually love because the terms that had become perhaps to some extent lifeless or meaningless to them suddenly they see that there is a deeper meaning to all those terms like Holy Spirit or Atonement which should be pronounced At-one-ment and so on so for some people that's a nice thing they can see that perhaps they were brought up as a child there is a deeper dimension to those terms for others they say I can't stand it I can't stand the fact that God is a he and God is the father what about the mother that's the limitation of the course in miracles it's the terminology if you can look beyond it and see what it points to is nothing to do with male or female but the terminology has that limitation if you can look beyond it fine it's no longer a barrier if you continuously feel an inner every time it says father God or he female pronoun is never used once in the whole course there is no she but that doesn't mean that it excludes women it just so it's only you can find out for yourself whether that is a barrier for you and if it's too much of a barrier if you cannot look beyond it forget it it's fine even course in miracles wouldn't say that you have to study a course in miracles it says no this is just one of many forms that the universal curriculum takes the universal curriculum is the where we are all going but there are many forms of the universal curriculum and there is not one form of the universal curriculum that is the right one there are many many and you will be drawn to whatever universal curriculum corresponds to your inner state and what most draws you and that's something to do with form of course you want to go through form to reach the formless in yourself but there are certain forms to which you the form that you are drawn more than to others and those can more easily take you beyond form if you try to force yourself into a form of teaching that does not resonate with your inner then that becomes a great hindrance perhaps you were born into a certain form of the universal curriculum which may not correspond to what you truly would be most helpful for you and then it would be good to find another so the universal curriculum every teaching is a form of that universal curriculum but the essence of the universal curriculum is to reach the formless within yourself which is where you and God merge where you and the source of all life merge where the little me realizes its true reality where the little ripple realizes that it is the ocean but continues to be a ripple for a little while but if the ripple and this is taken from the course in the text if the ripple and the ocean thinks of itself as separate imagine that the ripple and the ocean

[Speaker 6] (6:51:34 - 6:51:34)

the

[Speaker 1] (6:51:35 - 6:52:07)

world becomes very threatening because the vastness and just who am I on this little short left thing on this vastness and all the other ripples are my enemies what do they want laughter and the waves and if the ripple could realize by going within I am the ocean temporarily appearing as a ripple

[Speaker 6] (6:52:08 - 6:52:09)

laughter

[Speaker 1] (6:52:10 - 7:01:24)

oh that's great laughter of course I'm not going to last that long as a ripple but I'm eternal as the ocean what a liberation another analogy apart from the ripple course gives the analogy of the ray of sunlight and if the little ray forgets that it is actually part of the sun because the light that comes to you from the sun is actually it's an extension of the sun but if the ray forgets that it is an extension of the sun it's little me laughter doesn't know where it comes from it doesn't know its source it just looks around at other rays and says who are you laughter I don't like the way you look laughter laughter but if the ray could find its source oh then you can enjoy all the other rays because you know they're all the same source and then you can look at another ray through the source so you go in and then instead of looking at the other from out here you look at the other from the point of view of the source and you realize the oneness so you go you don't look like that that's two me and you you go there where we are both come from the same source and you look from there and see oh we look like two but we're actually one laughter that's the realization of oneness the greatest liberation there is and really that's again what any spiritual teaching is designed to do for you is to take you to that realization of oneness which is nothing to do with thinking thinking creates duality you have to go beyond thinking to realize oneness cause and miracles is a teaching of oneness as miracles are all but it does that in a very strange way because most people who study it they come from a belief in duality and so the cause and miracles uses the language of duality to gradually take you to oneness it doesn't immediately use the language of oneness so it talks about God the father is with you of course ultimately God the father and you are one and God the father is also God the mother but it takes you by the hand to take you where you are and then gradually take you into the realization of oneness which is where the words are not important anymore and when you get to the third part of the workbook with the lessons it says words are beginning to be less and less important from now on and the lessons get shorter and shorter and it says the words are only the beginning what comes after the words the state you enter after the words is what matters so it takes you gradually into oneness but it can be at first confusing because the language is the language of duality which you still hear in most churches there are some other Christian teachings that express duality more directly like Joel Goldsmith for example he is a Christian version of what in India is called Advaita non-duality which is the deepest truth of Hinduism beyond all mythology Advaita means

oneness or not two non-duality Joel Goldsmith is a Christian version of that and ultimately Cause and Miracles is also a Christian version of that but Cause and Miracles does not express oneness as directly it just takes you there now you might think this was channeled that probably was channeled to some monk in a remote mountain monastery in the cell or nun and the strangest thing about it is that it was written in New York City and it was not written by a priest or nun or monk it was written by a woman who was a professor of medical psychology at Columbia University and she said of herself perhaps the most unlikely person spirit could have chosen in her opinion she was she didn't understand the cause very well and certainly as she herself said she couldn't live it she was just the medium through which it came and at one point she asked the voice that she heard it started one day shortly after her colleague at the university they were constantly fighting he she and her colleague and all the other people it is quite normal in most institutions constantly bickering and fighting and complaining about each other and intrigues and fighting for position and so on and her colleague another professor of medical psychology said to her one day there must be another way and a little bit later something started inside her and she realized perhaps this is the answer first she had visions strange visions in one she saw herself it was a kind of dream she saw an ancient chest and she went in a cave and she opened this ancient chest and out of it she took an old parchment and she started to unroll because the parchment has rolls left and right she started to unroll it to see what and she saw writing on the left but she couldn't quite decipher it and writing on the right more and more and the central panel was blank and then she heard the voice that later started to dictate the cause to her and the voice said if you read what's on the left you will know the past if you read what is on the right you will know the future and then she looked again at the central panel and there just had two words that said God is and then she rolled it back to where just the central panel was visible and she said I'm not interested in past or future this is all I want this is what I want God is and the voice said congratulations you've made it this time this is all I want just this that was the choice was present moment I don't want to know past and future and she had a few more visions and then one day she heard a voice coming inside her which said this is a cause in miracles please take notes laughter laughter and the it started with a summary of the whole cause and she was writing I'm going insane I'm going insane she was an atheist laughter I'm going mad but she had to compassion was strong she had to write and then it came the summary before the whole cause started the summary of the whole cause which by the way if you understand it that's it you can go home laughter nothing real can be threatened nothing unreal exists herein lies the peace of God of course she didn't understand it but we do do we laughter nothing real can be threatened nothing unreal exists herein lies the peace of God few more things came through and the next morning she went to her office at Columbia University and talked to her colleague Bill and said

[Speaker 2] (7:01:24 - 7:01:28)

I'm going mad I'm going insane this what's happened to

[Speaker 1] (7:01:28 - 7:06:58)

me and he said okay calm down let's see what you've written and then we'll decide if you're mad or not and she showed it to him and said this doesn't look mad I would do a bit more and that's how it started and then every morning she would bring it into her office almost every day the dictation came she would go into her office lock the door he would come in they would lock the door because of course they couldn't tell anybody else and they went through it and it took seven years and sometimes when she got interrupted in the middle of a sentence and a day or two or three days later she picked up the pen again the voice would just complete the sentence immediately so it's just quite a phenomenon I love it I actually realized yesterday when I picked it up because it came to me that I had read somebody else had asked what do you think about it so it came to me that I wanted to talk about it today I hadn't actually opened it for several years and it was lovely to open it again and many many years ago for when I lived in England still for a while I used the course shortly after I discovered it I used it as a medium through which to teach and so I would have little groups and workshops and sometimes spent a whole day on just one lesson read a lesson and talk about it and some people even people who didn't like the Course in Miracles they came and said now we understand it so it did help to have some to express it in somewhat different words I'd like to give you just a taste of and as we do that see if we can get to the very essence of it as we are here because what's the point otherwise can we get to the very essence of the Course in Miracles here not in 365 days from now but here okay okay let's see let's start with lesson one and if we can do lesson one completely you will have done the entire course any lesson if you can do it completely it doesn't say that here but I'm telling you if you can do it completely which means live it that's the entire Course in Miracles you don't need to pick it up again and lesson one is a little weird well some of the others are too laughter by the way there is the writing is varies in power and intensity to some extent but the most there are many very powerful and beautiful passages of great spiritual power and beauty in the text some extraordinary passages lesson one every lesson has a title the title of this lesson is always just one sentence nothing I see in this room means anything and then what you are supposed to do is look slowly around you practice applying this idea very specifically to whatever you see this table doesn't mean anything this glass doesn't mean anything this chair this carpet doesn't mean anything this hand doesn't mean anything this foot doesn't mean anything this flower doesn't mean anything then look further away it says apply to a wider range that door doesn't mean anything that light doesn't mean anything apply to anything you see it says before don't try to understand what this is all about well I'll tell you what this is all about but I'm sure you know it do it no more than this is the beginning no more than twice a day preferably morning and evening not more than a minute or so this is for beginners not more than a minute or so a comfortable sense of leisure is essential as

you do it use it indiscriminately don't exclude anything specific so what is the purpose in that the purpose

[Speaker 2] (7:06:59 - 7:07:04)

this doesn't mean anything the purpose is to

[Speaker 1] (7:07:06 - 7:39:49)

wipe the blackboard clean on which the blackboard that's full of scribbles interpretations projections opinions judgments thoughts imagine a blackboard full of scribbles so you take this lesson and some of the subsequent lessons you take a sponge or whatever you do and you begin to wipe it's a voluntary relinquishing of all mental judgments and concepts all the meaning lesson two gives you a little bit further it says I've given everything I see in this room all the meaning that it has for me wiping the blackboard clean it's also an act of humility because the ego says I know and you're beginning to admit that you don't know and so that something deeper in you can come forth that had been obscured by the one who thought he or she knew lesson three says I do not understand anything I see in this room or wherever you are so you're letting go of interpretations in the next lesson you do it with your own thoughts these thoughts do not mean anything they are like the things I see in this room so you're letting go of investment in identification with thoughts so beautiful early lessons and really if you can do lesson one completely so what did I mean by that let's try and do it completely nothing I see in this room means anything now if you do that completely what happens inside you your mind has nothing else nothing more to do you stop thinking doesn't mean anything so that's it nothing else to think about so if you could do it completely it would lead to the cessation of thinking what remains of you if the thinker subsides or dies what remains of you if the movement of thought subsides the essence of who you are the formless you can say the Christ or the Buddha nature whatever terms people have used to describe it that's what remains the unconditioned consciousness the timeless the eternal no past no future so that if you do this lesson and live it you're no longer imposing interpretations and you everything there's a clarity of perception as you look at things and humans a refusal to think act of surrender and you become innocent like a little child but there's a enormous energy there in the terms of Causing Miracles it would mean the power of God in you also of course it's you're totally present the moment that happens you're totally present Causing Miracles calls it it is the practice of the power of God in you this is the practice of the power of God in you the present moment the Causing Miracles calls the holy instant it has some wonderful passages about the power of the holy instant of the present moment they are like meditations I'll read some very short passages and let's treat it as a deep meditation oh by the way did you know that the ego wants you dead but not itself oh did you know that when the Causing Miracles uses the word brother it includes sister which really brother means every other human okay so we have to look beyond that limitation let's do that so it says

if you believe there is a space between you and your brother you are insane wow I'm not going to say anything about that I'll let you not work it out but feel the truth of it because mentally you go insane if you start trying to work that out feel the truth of it fear is not of the present but only of the past and future which do not exist there is no fear in the present when each instant stands clear and separated from the past without its shadow reaching out into the future each instant is a clean untarnished birth in which the son of God that's you emerges from the past into the present this lesson takes no time for what is time without a past and future it has taken time to misguide you so completely but it takes no time at all to be who you are begin to practice sorry take this very instant now and think of it as all there is of time take this very instant now and think of it as all there is of time there's nothing there's only this instant nothing else which is the truth there's only this instant nothing can reach you here out of the past and it is here that you are completely absolved completely free and holy without condemnation from this holy instant where in holiness was born again you will go forth in time without fear and with no sense of change no sense of change with time you go back you go into time but there is a continuous realization of the timeless within yourself the dimension of formless consciousness itself in this redeeming instant lies heaven start now to practice your little part in separating out the holy instant you will receive very specific instructions as you go along now the next sentence is important I quote it occasionally to learn to separate out this single second and to experience it as timeless is to begin to experience yourself as not separate to learn to separate out this single instant and experience it as timeless is to begin to experience yourself as not separate so through that intense presence the delusion of separation also subsides and you can then from there look at another human and sense the oneness beyond bodies and that comes out of the presence and that is the sort of as I call it sometimes the sort of presence cutting through time it is only your weakness that will depart from you in this practice for it is the practice of the power of God in you all you lose in this practice is your weakness it is the practice of the power of God in you use it but for one instant and you will never deny it again God knows you now he remembers nothing having always known you exactly as he knows you now this still uses the language of duality but it gradually takes you into the realization that you and God are one the holy instant reflects his knowing by bringing all perception out of the past thus removing the frame of reference you have built by which to judge your brothers once this is gone the Holy Spirit substitutes his frame of reference for it the veil that has been drawn across reality is lifted nothing has changed yet the awareness of changelessness comes swiftly as the veil of time is pushed aside the veil of time is pushed aside this is the primordial spiritual practice no matter where you go at the core of any spiritual system is this whether you go to Buddhist meditation or wherever this is the the primordial spiritual practice and to hold that to hold that intense awareness of now or awareness of awareness consciousness of being conscious of consciousness whatever you want to call it it transforms everything so beautiful beautiful meditations here you can see how it all comes together I'm focusing here on this particular aspect the power of which really is the center of the whole course now just to give you a taste of

two lessons they kind of go together 33 and 34 you can use it as a little sample if you want to use it for the rest of the day today just as a little sample the title of the lesson is there is another way of looking at the world today's idea is an attempt to recognize that you can shift your perception of the world in both its outer and inner aspects full five minutes should be devoted in the morning and evening applications the shorter exercise periods should be as frequent as possible specific applications of today's idea should also be made immediately when any situation arises which tempts you to become disturbed for these applications say there is another way of looking at this any situation where there's even the slightest disturbance or irritation you use that there is another way of looking at this that's all just that remember to apply today's idea the instant you're aware of distress it may be necessary to take a minute or so to sit quietly and repeat the idea to yourself several times closing your eyes will probably help in this form of application there is another way of looking at the world the next lesson on the next day is I could see peace instead of this I could see peace instead of this search your mind for fear thoughts anxiety provoking situations offending personalities or events or anything else about which you're harboring unloving thoughts note them all casually repeating the idea for today slowly as you watch them arise in your mind and let each one go to be replaced by the next the shorter applications are to be frequent and made whenever you feel your peace of mind is threatened in any way if a specific form of temptation arises in your awareness the exercise you take this form I could see peace in this situation instead of what I now see in it if there is depression anxiety or worry use the idea in its original form I could see peace instead of this it's a re interpretation of how you would habitually interpret events in the world I could see peace instead of this so hopefully you'll get one or two disturbances today because otherwise there's nothing to practice with now it is possible of course that you're already at peace to such an extent that the disturbance does not arise anymore well that's even better and there's no need to practice the world will always challenge you in the form of people situations and ultimately always comes down to your mind you're ultimately only challenged by your mind disturbed by your mind you're not disturbed by the situation you're not disturbed by the situation you're disturbed by your mind really really yes so that's amazing realization isn't it it's so easy to forget because the deep conditioning is so deep seated and there's nothing personal in that it's not your fault if you forget if you say that's my fault that's more illusion illusion the conditioning is so deep seated of not realizing that ultimately it is your mind that creates your unhappiness of anxiety of fear so it's not what your mind says it is it's your mind so your mind says look at there look at that situation and you say no I'm going to look at you no no don't look at me look at he did it look I didn't do anything like a little child that's what children do isn't it no I didn't he my brother did it so there's the power of awareness in you and that we are here as we sit here it grows the your power of awareness just you just need to be here it grows as you sit here even though occasionally your mind will come in and say I'd rather be somewhere else and then it subsides again and then presence grows as you sit here because that's the essence of our gathering presence in the meantime a few words and

concepts some of which are helpful and some of which keep your mind from doing harm while you sit here but it is an energetic process as we sit here beyond what you listen to with your ears that's secondary there's an energetic process at work that has nothing to do with concepts towards the end of the course it says the use of words is almost over now and that's after 365 days there's almost a little paradox there because on the one hand one could say well the course gives you time to reach the timeless in yourself and that is true it is a paradox but it is addressed in the text also so it gives you time on this level here to reach the timeless but at any moment that realization can be there so it doesn't say you're not going to get there until you reach the end of the course you can get there at the very beginning already or rather realize that you're already there it's a very radical thing the course of miracles takes you to the edge and after that you jump off we've been jumping off already takes you to the edge of the mind trying to understand mentally mentally letting go of that also going into this beautiful state of not knowing no longer needing to impose judgments on the world going to the state of not knowing that's where any spiritual teaching comes out of that not accumulated knowledge it comes out of that openness any creative act comes out of not knowing so you need to become comfortable with that state which is also the state of course of not thinking or not looking to thought for some ultimate answer fulfillment or identity really what I teach is and what you get to what the course aims to take you is what is the core of all spiritual practices the end of compulsive thinking thinking thinking you can still use thinking if you need it but it doesn't use you anymore you are no longer the thinker, your identity is no longer based in your thought activity the ego is gone then I am not the thinker, yes thinking happens but I am not the thinker I am the vastness out of which thinking happens and into which it subsides so go to any other teaching who by taking thought can add one qubit to his span of life I suppose in one translation by taking thought do not take thought for the moral, for the moral shall take thought for the things of itself, that's the old translation in Jesus do not take thought for the moral, the moral shall take thought for the things of itself only the present moment exists the person who was taking notes when Jesus was talking forgot to write down only the present moment exists go to any teacher Advaita in India, some of you are familiar with it, some have never heard the word, the teaching of non-duality, the teachers of non-duality how can you reach the realization of non-duality? By not thinking that's non-duality the moment you start thinking again you're back in duality so to realize non-duality the oneness of all life and your oneness with all life and your oneness with life itself, because all life is all life forms but life itself is the unmanifested one eternal life God to realize your oneness with that there must be a cessation of birth, continuous birth of forms and then there is just the ground out of which the forms come, that's it that is the realization of oneness and only then when you sense that in the depths of who you are you can look upon the world with love until you can sense that love is an illusion you may try very hard to be loving okay, I must be loving I must be really patient with him but of course you can't hold that for too long I've been loving now for two hours and you're still behaving like that I just can't love anymore so it's only when you sense that and you can look upon the

world of form and realize they're all just temporary expressions of that one that I am that's a verbalization but the knowing is beyond words and that's peace, that's where you become the true teacher of God to use the terminology of the Course in Miracles because only then can you teach peace and only then can that power flow through you into this world that the Course in Miracles describes as a kind of delusion a kind of nightmarish dream a little bit like the Matrix and deep down people know that there's something not quite right with what we perceive as the world and the dreadful things there's been people when they see this film The Matrix there's been some, of course it's not the real truth, there's not computers that are doing it but machines that are doing it but there's some underlying truth that we're all walking around in some dreamlike state, this is not it that dreamlike state we need to wake up and so people get drawn they got drawn to that movie because there's some core truth there which says you're a dream walker and you need to wake up and it's wonderful when they saw the city scenes in the film and all these people walking around and then the protagonist is being told that they're all dreaming which is not quite true in the sense that it's shown in the film but in a deeper sense it is true so the oneness the realization of oneness comes with that Advaita, non-duality which came out of which is the deepest truth of Hinduism where Hinduism transcends all the huge mythology that they have which is interesting as long as you can't realize oneness keeps you busy and you get a few distant pointers to oneness through stories and images oh nice, very nice yeah but it's not quite there's a more direct thing there, Advaita is Vedanta the end of the Vedas it means that's going beyond that, it's also beyond concepts now Advaita in Hinduism has become fashionable in the west lately teachers are springing up every day of Advaita like mushrooms now some are great but many can't stop thinking and they're teaching Advaita from the point of view of the thinking mind and how to tell the difference it's very easy, go and listen to an Advaita teacher and if you feel a little bit sick when you leave then that's not it sick in the stomach I feel much worse now than before they tell you things like it's all an illusion your problems, what's your problems it's an illusion and then they go back to their wife and say where the hell is my dinner laughter and if you challenge them on that they say nothing to do with me that's an illusion too laughter Krishnamurti, the whole teaching of Krishnamurti another beautiful expression of the universal curriculum one particular form of the universal curriculum what's he talking about can thinking get us to this realization can thinking get us

[Speaker 2] (7:39:49 - 7:39:51)

let's investigate can it get us there

[Speaker 1] (7:39:54 - 7:42:29)

and an hour later no it can't oh okay he practiced non-thinking frequently didn't practice it came kind of naturally that's where the teaching came from so if some of you we're all in the terms of causing miracles you are the teacher of God because you are practicing

that if you become a spiritual teacher in a more formal way not the Advaita one unless you have that realization not the mind the mental teacher but the true teacher you may feel that you're never quite ready to teach if you feel you're now ready to teach that's probably not it that's probably the ego but if you feel you're not ready to teach and yet something the situation calls upon you to teach in one way or another formal or semi-formal or informal it could be simply somebody asking a question or there's a group of people whatever it may be or somebody says oh come and talk to us me? yes well I have nothing to say well that's good then come and become comfortable with not having anything to say because we don't have anything to say either you may feel uncomfortable with it but if somebody can become comfortable with not knowing and sit in front of a group and not thinking that I should be speaking now or I should know but just become comfortable with the state of not knowing you may find that after a minute or two you say something a word suddenly comes it might be something very simple here we are in the present moment what does it feel like to be in the present moment

[Speaker 2] (7:42:29 - 7:42:30)

let's find out

[Speaker 1] (7:42:30 - 7:42:44)

I feel a slight disturbance because I'm sitting here talking to you I don't but it's just the same thing

[Speaker 2] (7:42:47 - 7:42:49)

constantly becoming present

[Speaker 1] (7:42:49 - 7:43:24)

and then words come the one who is teaching is always the one who is most empty that's where the power comes through and of course in the west we are only gradually learning that there are spiritual teachers some spiritual teachers traditionally don't speak they have a different

[Speaker 2] (7:43:24 - 7:43:28)

way of teaching they teach by being present or still

[Speaker 1] (7:43:30 - 7:44:00)

and just looking at you that's beautiful too here we have a mixture of words and looking and who is looking when I look at you who is looking the person or something deeper if I'm not thinking when I

[Speaker 2] (7:44:00 - 7:44:02)

look at you then the person isn't looking

[Speaker 1] (7:44:05 - 7:50:38)

consciousness is coming through and what is it that you recognize yourself something within your response you say oh it feels so good and consciousness recognizes itself so you're becoming who you are yourself beyond the story and your history what a dreadful story mine is too it becomes unimportant as far as your identity is concerned this is your identity it has no form and you can't call it anything you can't even call it man or woman certainly has no age has no form you can't say what it is you can't examine it it's the I it is I I without a past I without a future isn't that amazing but that is what emerges as you let go of obsession with thinking and then gradually you learn to not lose that or have it obscured even when did you start to think again so that thinking is interspersed with spaces and so that you even feel the space while you think and speak if you can feel the space that you are the consciousness in the background while you speak then your words have power and are fresh and new and creative and then your relationships are loving and peace flows out from you the challenge is not to be drawn so much into thinking that you're going totally out again so to hold that to hold the awareness of awareness so to speak and then speak be aware of the danger of the how the mind has enormous momentum especially if somebody asks you what do you think of the republicans or the democrats or whatever it is and before you know it you lost space completely well I'll tell you what I think or whatever it is your ex-husband wife opinions what's your opinion the Buddha talked about the the thicket of opinions don't get involved in that he said drop your opinions relinquish your opinions oh really what the Zen master said beautifully he didn't even say drop you don't need to drop your opinions stop cherishing your opinions just that but of course what are opinions thoughts a bundle of thoughts are your opinions so when the Zen master says stop cherishing your opinions he's saying stop cherishing your thoughts stop cherishing your thinking you can still have it of course you still have it but you don't cherish it which means really you don't attach a value to it that it doesn't have you don't look to it for your identity you are not totally drawn into it it exists there but here you are a much vaster presence and here's your little opinion rather than the opinion pretending to be you and getting so you can then play with opinions okay I think that's how it is but you might think differently and then you don't have to be disagreeable when you disagree because you only become disagreeable when you disagree if you identified with your opinion your thought if you're not identified you don't become disagreeable why do you become disagreeable because you feel threatened in your sense of self why do you feel threatened in your sense of self because you identified with your thoughts there's a self in your think It's like a delusion of self in every thought. Freedom from that, what freedom?

Nothing real can be threatened, nothing unreal exists. Herein lies the peace of God.

[Speaker 5] (7:52:48 - 7:52:54)

Oh my gosh, it feels like another world. It feels like another world.

[Speaker 3] (7:52:54 - 7:52:58)

Feels like another world. Yes, multiple worlds.

[Speaker 5] (7:53:02 - 7:53:07)

The question kind of evaporated when I was raising.

[Speaker 3] (7:53:13 - 7:53:13)

Wonderful.

[Speaker 5] (7:53:17 - 7:55:10)

Anyway, what prompted me first is that the first speaker was speaking about forgiveness. A few months ago, I was listening to a Hawaiian teacher about Ho'oponopono, it strike me. He's a co-author of a book called Zero Limits.

It's just, not worry about who else is here because there's nobody really here other than us. The inside is far more important than outside. And so really, in Ho'oponopono, directed to ourselves is really, doesn't matter, only the divinity or the zero who is the space can only forgive, nobody else can.

I'm not capable of forgiving except who I really am. Like one of the earliest Eckhart's teachings, Power of Now. Power of Now.

So it's like saying to ourselves, pretty much to ourselves, and I know if I say it, even doesn't make sense to me, but inside it somehow does in those moments. Please forgive me, I'm sorry, thank you, I love you. It's just saying to ourselves.

And according to this teacher, when I say I love you to ourselves, it actually takes away some of the data. They also, it's the space or this is also that is calling us and it's very hard to talk about this. This is also, he talks a lot about cleaning so that we can actually be at the zero, at the space or at the energy.

[Speaker 3] (7:55:11 - 7:55:13)

To clear yourself, is that what you said? Yeah. Yeah.

[Speaker 5] (7:55:14 - 7:55:44)

Anyway, on another level, when I wanted to say I felt a movement in the energy, the energy is also helping us, space and energy are one, and to be there. So the word I love you is along with breath and feeling the energy and everything is actually calling us from inside. That's the best I could say.

I can't say more because the moment I say it, it really even doesn't make sense to me.

[Speaker 3] (7:55:46 - 7:56:18)

I know what you mean. I'm like, what am I gonna say when I get out here? I mean, there's nothing to say.

And there really isn't anything to say. The words just point. And any spiritual teaching is pointing you right back to yourself.

God is within. Heaven is within.

[Speaker 5] (7:56:28 - 7:56:43)

Thank you. And so I use it constantly. I'm constantly attacked by a pain body in my heart.

So I just do this, I say I love you. And then cleansing breaths, and I used to let Eckhart, and Eckhart Tove TV helps me a lot, so I just wanted to say.

[Speaker 3] (7:56:43 - 7:56:44)

What was the last part?

[Speaker 5] (7:56:44 - 7:57:04)

Eckhart Tove TV and your, both of you have been listening for quite a while. But there's also, if you say one more thing about it, that there's nothing in that is, it's very gentle, and my noise is much heavier.

[Speaker 3] (7:57:04 - 7:57:05)

Louder.

[Speaker 5] (7:57:05 - 7:57:05)

Louder.

[Speaker 3] (7:57:05 - 7:57:06)

Very loud, yeah.

[Speaker 5] (7:57:07 - 7:57:13)

Yeah. So I don't know how I get back there. I really have no idea.

To that gentle calling.

[Speaker 3] (7:57:18 - 7:57:23)

Can you find the space in you now? The zero?

[Speaker 5] (7:57:24 - 7:57:25)

Yeah, zero.

[Speaker 3] (7:57:27 - 8:03:39)

Then that's it. The rest is noise. And the more that you pay attention to that zero, you call it zero, through that other teacher, that space, then that space will get bigger and bigger.

It happens as you become aware and place some of your attention on that space, even in bits, the noise, the loudness, because one will win out if you pay attention to space, and space is infinite. But it's also very quiet. It has no demands.

It doesn't want anything. But if you pay attention to the form, or if there's some sort of attachment to the form, identification with form, with the noise in your head, then it just becomes louder and louder, and it takes over the space. You've, I don't know whether you've heard it, but maybe you have if you've watched these videos.

I've given the example of a flute, like say a bamboo flute. I love bamboo, so bamboo flute. And even though the flute has a form, the essence of the flute, in order to have the beautiful music that life, consciousness, wants to play through this flute, is the whole, the space, is what creates the music.

Is able to make the sound of the music coming through when life blows into this flute. So if we take every thought, and thoughts come, but if we believe in that thought, identify with that thought, somehow grab onto that thought, and place it into that whole of the flute, so here it arises. In this case, say our body's thoughts just arise, but if we identify with it, we kind of somehow, in a way, store it in us.

Or every emotion that arises, we place into this flute. And imagine these emotions, and these thoughts, or these experiences, or the stories we tell ourselves, whatever, is a bean, a kidney bean, a llama bean, whatever kind of bean, a coffee bean, and we keep filling ourselves with it, because we're identified with it, and believe in it so much, that when life wants to use us, so in other words, we pick up the flute, and we try to blow to make music, beautiful music, nothing will come out.

God cannot use us. We cannot use the flute, because it's full of beans. So it is our work to empty, to allow, because thoughts arise, emotions arise, it's human nature, it's just what's happening, but if we learn to not attach ourselves, and we begin to understand, it's not so much a learning, but an understanding, that you know that you are not your thought, your emotion, or anything, then we allow that to pass through.

So go back to the healing of allowing things, because things come up, and we just allow it to pass through, and it no longer gets stored in us, and then we are open channels. We are the empty space in which life can use us, for that moment, and this moment, and the next moment, and the next moment. So it's a returning home to who you are, and that space, zero, nothing else.

And yet there's everything that arises within that space, and it can challenge you, because there's lots of things that could arise, but where is that space? You keep feeling it inside. And then we begin to see that it's not only inside, but it's everywhere, because it's the totality of things.

It's space, vast, empty space. The awareness is vast, empty, infinite. And some days it's stronger than other days, to be able to tap into that space.

But when we're filled with stuff, and we can't seem to get there, don't even try to get there, because that defeats it. You're trying to get something that's already here. So you just give yourself the space to allow everything to be there, even if you're full of emotions and thoughts, and you'll find that space again.

Or rather, it finds you.

[Speaker 5] (8:03:45 - 8:04:07)

When you said infinite, I got a goosebump. Is that means I'm connecting? I'm connecting, a feeling.

I'm blind, I'm just, yes. You're what? At some level I'm blind, just with some feelings.

[Speaker 3] (8:04:10 - 8:04:12)

You're blind, is that what you said, blind?

[Speaker 5] (8:04:12 - 8:04:28)

Blind in some sense, but with some sensation with which I'm moving on, sorry. I mean, just like a blind man in the street just walks with the stick, somehow makes sense of the road. That's how it feels.

[Speaker 3] (8:04:28 - 8:04:28)

Right now?

[Speaker 5] (8:04:29 - 8:04:31)

All times, but I'm just.

[Speaker 3] (8:04:31 - 8:04:32)

All the time.

[Speaker 5] (8:04:32 - 8:04:37)

Saying it. But there's something happening, but it's so hard to say.

[Speaker 3] (8:04:37 - 8:05:44)

I'm blind, but now I can see. How does that song go? How does, what is that?

What's the words? Grace. Yeah, amazing grace.

Yeah. We are all blind until we can see. And hallelujah, when that day comes.

Moment comes, then it comes and goes. We cannot control it. We think we can, and we'd like to, but we can't.

That's one pointer to it. Another pointer would be, as consciousness as who we are, we can choose for more consciousness. See, it's just pointers.

You're just stumbling inside. You're tingling. Yeah.

[Speaker 5] (8:05:44 - 8:05:46)

Start from the hand, like you.

[Speaker 3] (8:05:46 - 8:05:52)

I know. I know. Stay with it.

Thank you.

[Speaker 5] (8:05:52 - 8:05:53)

Thank you.

[Speaker 3] (8:05:56 - 8:05:57)

It's the aliveness.

[Speaker 5] (8:05:58 - 8:06:13)

Yeah, yeah, yeah. At this moment, it feels great, yeah. You're alive.

Aliveness, aliveness, yeah. Yeah.

[Speaker 3] (8:06:20 - 8:06:23)

Can you stay with that aliveness as you walk back?

[Speaker 5] (8:06:23 - 8:06:25)

Yes, I will. Thank you.

[Speaker 3] (8:06:35 - 8:09:35)

So, that was just beautiful, to end in aliveness. Or begin. So let's just have a moment of silence.

And really keep on feeling that inner body. That inner body, we can call it our joy body, our giggle body, our peace body. And it shows up as a different sensation every time.

Sometimes it's subtle. Sometimes it's strong. And the real practice begins when you step outside that door into the world.

God is the nothingness is within you, is you. That's the being in you. And the human is the part that gives us grief.

There you go. Thank you.

[Speaker 4] (8:09:56 - 8:11:47)

My original question seems quite obsolete. Good. And that, I think, is a wonderful thing to be able to share.

I will share my original question and then hopefully maybe go beyond. The original question had to do with expectations. I asked about if it was reasonable to expect honesty and openness.

To what? To expect honesty and openness in a marriage relationship or in an intimate relationship. Preventing the hurt of finding out things at a later date.

And I was in Malibu with my husband and listened to Eckhart and submitted the question shortly after. And in the period of time between then and now have come to some completely different realizations. And most of all, realizing that I may have preferences and that's where it ends, having preferences.

The expectations have hopefully subsided tremendously. What I'd like to evolve to though is the question about intimate relationships and the challenge of honoring our own personal stillness and each other's need for stillness. And at the same time, meeting those practical needs to negotiate preferences each 24-7, if you could give some insight.

I think it's a challenging experience.

[Speaker 3] (8:11:48 - 8:12:18)

Yeah, life didn't promise marriage is going to be easy. Or relationships, yeah. So that's

wonderful.

First, can I ask you about just your own realization in coming to what you found that your whole issue that you were having about honesty and being found out, I think it was, that you called it?

[Speaker 4] (8:12:20 - 8:12:45)

I made a realization maybe eight, 10 weeks ago that I really only have my own honesty and my own openness to focus on. And that by focusing on anything that's going on in my significant other, I'm really expending energy that's taken away from focusing on what I need to be focusing on myself.

[Speaker 3] (8:12:45 - 8:13:16)

Okay, that's good, that's good. And now it almost sounds like as if you're still intertwining it in this next question that you had about the intimacy and the amount of stillness that perhaps you need and what he needs and how to integrate that into your everyday life and into just the common things, even this first question posing this, your expectations about honesty.

[Speaker 4] (8:13:17 - 8:14:04)

Yes, and I think maybe control is an issue, continuously letting go of control and just allowing things to evolve. What does your control look like in the relationship? Well, I think much like the woman that just shared before me, there's probably a deeper fear of if we're not traveling in a similar path, if the path isn't parallel, if it gets too far away from one another, then what?

And I'm kind of chuckling at myself because here we are, the two of us together, and I didn't even initiate being here this time, he did. So what am I questioning, you know? I'm grateful it's all in place and I need to get out of worrying and concerning myself about it and just allow.

[Speaker 3] (8:14:06 - 8:15:07)

So intimacy cannot happen if you have these expectations about what a relationship should look like and what it should be like and how he should be, how I should be, how we should be. There is no space then for intimacy because intimacy, you can say, requires that there is this space. So the space is here and we come together in that space where there is no expectations because isn't that when you find, when there are no expectations on you, can you then be your true self?

Just be, in other words. Expectation even of yourself, let alone the expectation you have of your relationship and your partner. But you cannot be if you have any expectations.

Be still, be present.

[Speaker 4] (8:15:10 - 8:15:14)

Allow preferences to be shared as preferences.

[Speaker 3] (8:15:14 - 8:15:50)

Preferences, we all have preferences. As preferences. But the demand that those preferences must be met or must be somehow manifested, which you can say then cuts off that intimacy.

I have a lot of preferences. I mean, I would like Eckhart to do the dishes more. I'd like to have him help me cook more.

And clean the house more. I mean, I really would. Does it happen?

Not really.

[Speaker 6] (8:15:51 - 8:15:54)

Am I okay with that?

[Speaker 3] (8:15:55 - 8:21:10)

Yeah, I'm okay with that. Does it bug me sometimes? Yes, it bugs me sometimes.

I mean, these are all real things that happen in the emotional level and all the things of, you know, the mind that goes on. Does it have me love him less? No.

Do I not want to be with him because he won't pick up after himself? No. Sometimes, yes.

But on the whole, no. And it's just, it's okay. I mean, it's like putting things in perspective, you know?

What do you want more? Someone that you can actually live and have an intimate, still relationship with, even though there's stuff going on in the mind that might happen and things, everyday life that may happen. You know, it's finding also the understanding.

I have observed that Eckhart is from a, I mean, he's like, you know, 62 years old. So he's from a generation where as a man and as a young boy, he didn't have to do anything. I mean, really.

He didn't have to cook. He didn't have to clean. He just didn't have to do anything.

And then he was a bachelor for most of his life. So to try to get him to do anything now at this age, I mean, I'm so fortunate, lucky that I've got him to do what he's doing right

now. So I'm grateful.

But, I've been in other relationships too, whereas, you know, men have done things. So it's not about that. So I always, you know, would have to put myself, when that would come up, I'd always say, okay, I gotta put this in perspective here now.

Am I willing to leave this relationship because he won't help me enough? And then I actually even started looking at how I even, my own wording of that and expectation of that. I realized, I said, wait a second here.

I want someone, I want a partner to help me, like as if that was never his job and that it's my job and I need to help her. And this light bulb went on. I go, whoa, that's not the relationship I want either.

Is that what I have been projecting out? And then thus receiving? I went, wow, no, he's a partner.

He's a full grown up man that I don't need help. But my, you can say, wishes that my partner will take up his share. So when I realized that, I let go of that concept of like thinking that I need help, that I'm somehow in charge of all the household things and I need help with this.

No, I wanted a relationship where I could have someone meet me and when that changed, it also changed. Not that he meets me equally because I've got a different sort of conditioning, you can say, a disposition of I like things neat. I like things the way that I like things and he likes the way that he likes things, which it doesn't matter if things are all over the place.

But he will do things in his own time. He can watch me clean a house. Like when we're away and we're away for six months, it's amazing how dirty a house can get.

You know, those who have this experience, it's like, whoa. And finding a house cleaner on a small island is sometimes impossible. So, and plus we were undergoing renovations and this is just recently.

It took me four days of cleaning. It was only on the third day that he decided he can help. But you know, it was okay because I know I like the, if I want things done the way that I like, I'm responsible.

If I do wanna ask him to start doing something earlier, then I'll ask. But I was actually okay. And it's actually, I did a little sort of test.

I wanted to find out how long it would also take him. But you know, but when he did it, I was so grateful. It was wonderful.

And we, everyone needs their space. Every space we go into, we have to find a place

that is big enough that we can find our own corners.

[Speaker 4] (8:21:12 - 8:21:38)

It seems to me that part of this whole, of what you have addressed here is that he doesn't need me to help him on his spiritual path any more than I need him to help me know where my path is. And that can only interrupt intimacy rather than produce it. Yeah.

Thank you.

[Speaker 3] (8:21:39 - 8:21:40)

Yeah, exactly.

[Speaker 4] (8:21:40 - 8:21:55)

Because our spiritual journey is our own. And the more respectful we can be of one another's journeys, the more we open the possibility for greater intimacy with one another.

[Speaker 3] (8:21:55 - 8:22:44)

Exactly. And we all have our own time where we need that space. And it's giving that space the honor to that person who needs that space at that moment and not that say, hey, no, we gotta be intimate now.

And they're going, no, I need space now. And you gotta look then at your own insecurity about if you are going like this to your partner. All that conditioning.

Feed me, I need you. Or we gotta go on this spiritual journey together. Because we are all on a spiritual journey together, but we do it all separately.

It can be an alone journey. And you'll even look at the word alone, it's all one.

[Speaker 4] (8:22:46 - 8:22:53)

And I am a Libra, always looking for balance. Thank you. Thank you.

[Speaker 3] (8:22:58 - 8:24:09)

As we begin to awaken, it's so, I think it's just so vital. At least it has been in my experience to be able to have and give yourself that space, that individual time alone that's required just to go totally inward. Because when you're always with somebody, including your partner, it's more challenging to just go just completely inward.

So it requires this, maybe a room or you going out if there's your circumstances of your

living situation or you're living in a studio apartment or something. Who knows, maybe you go and you close the door and have a long bath or sit on the toilet for a long time. We need this time because the answers come from within and the realization of stillness, of who you are ultimately comes from within.

And only from within can you know this.

[Speaker 2] (8:24:53 - 8:24:58)

Welcome to our live meditation.

[Speaker 1] (8:25:18 - 8:26:46)

For those of you who are joining us for the first time, all that's happening here is we become comfortable with nothing happening so that we can shift our consciousness from doing to being. Doing is not just physical doing, which obviously we are not engaged in right now. Well, the mouth is moving, but that's all.

[Speaker 2] (8:26:49 - 8:27:08)

Or you may be twitching a bit, but basically we are sitting or lying. That's physical doing, so we stop doing on the external.

[Speaker 1] (8:27:09 - 8:30:22)

And more importantly, the mind. So we are here to experience or get a taste of, or perhaps even more than that, go deeply into the state of being, which in itself has no content. It's a bit like having lived in a room full of furniture, stuff for many years, always being worried about polishing it or getting more stuff or getting rid of this stuff and talking about the stuff in your room.

And for the first time, you become aware also of the space of the room, which is the essence without which there wouldn't be a room. And you realize the furniture in the room is secondary to the space in the room. But space you cannot grasp.

You can't say, oh, there it is. You can't even point to it. Where?

You become, you sense it, you become aware of it, you sense, one could almost say the presence of the space. Wherever you are now, you can do it. You can sense the presence of the space.

And to do that, you might notice you can't be thinking. Thinking is to do with the furniture in the room, but thinking is never to do with the space in the room. A different faculty is required, inner faculty, is required to sense or to become aware of the space wherever you are.

That is not thinking. And most humans still don't know that they potentially have that ability or that faculty.

[Speaker 2] (8:30:27 - 8:30:33)

In other words, it's not awakened in most humans yet.

[Speaker 1] (8:30:39 - 8:33:47)

And of course, we are here for some of you to awaken that, and for many others who are already awake to it, to deepen it. So let's go back to the room. When you become aware of the space in the room, you might notice it's a very peaceful thing to be aware of the space.

It suddenly becomes, there isn't suddenly an added dimension to where you are, because before you were concerned with the furniture and whatever filled the room, stuff, and that every bit of stuff has a history. You talk about its history. By the way, may I point out that right now what we're doing, I'm using the room as an analogy for, of course, your mind, but I'm also talking about the room.

So we are on two levels here. So you can take it literally, and you can take it as an analogy for your mind, or both. So you may notice that suddenly the room, which is the old room that you've lived in for many years, suddenly becomes peaceful in the moment that you can sense the space of the room, rather than always focusing on the different bits and pieces in the room, the stuff.

Suddenly you take in the totality, which transcends what's in it, the spaciousness of it, and it becomes, oh, there's a sense of peace and almost a peaceful presence, which, of course, essentially is, you could say, yes, it's in the room, but, of course, it's in you. In our analogy, the furniture in the room, the bits and pieces, the stuff, corresponds, of course, to the content of your mind, the thoughts, most of which are old and repetitive, the furniture.

[Speaker 2] (8:33:54 - 8:33:59)

Whatever is occupying your mind is the stuff, the furniture.

[Speaker 1] (8:34:05 - 8:35:23)

Every item wants your attention. You keep the old stuff alive by continuously giving it your attention. And if you become aware of the space in the room, you withdraw attention from what is in the room, and you become aware of that which could be described as the essence of the room, without which there would be no room.

Without any room, there's no room. There's space, space, and within you, the same. If you don't find the space within you, the spaciousness, which is a presence, the presence

that you can sense as if it were an external presence in filling the room is also in you.

[Speaker 2] (8:35:27 - 8:36:38)

Now, this is very deeply peaceful, and in many traditions, that's called the presence of God, that all the mystics, whether Christian or Buddhist or Hindu or Sufis, they all point to that. That's not the ideological God, not the person, but that which underlies all manifestation, the eternal.

[Speaker 1] (8:36:47 - 8:37:54)

So the eternal is both within and without. The moment you notice that presence outside of you, you can be out in nature or you can be in a room. You're no longer focusing on individual things.

You're focusing on the space between things, one could say, and you sense that as a silent presence. You can't say much about it. If you're a poet, perhaps you could.

Some poets have written about it quite beautifully, sometimes words worth the English poet went out into nature and wrote beautiful things, all pointing to that. But the moment you notice it outside of you, it's also within you.

[Speaker 2] (8:38:33 - 8:38:36)

So I call that usually presence.

[Speaker 1] (8:38:44 - 8:42:09)

You can call it the presence of God, you can call it divine presence, or you can forget about those terms. The terms don't really matter. So your entry point then can be, you start with the external.

Become aware of the essence of wherever you are, of that particular place, whether it's in a building or outside. The essence of that place, which goes beyond whatever is filling that place, whatever is there as a form. You become aware that there is also the formless dimension to that place.

Spirit, another word. And the more you are able to sense that in your life, the more spiritual you are. So how spiritual you are doesn't really have anything to do with your thought processes.

So thinking about God for 12 hours a day, or more, or talking about God doesn't make you spiritual. It's a concept. And the test, of course, is always whether you're able to retain that awareness of the presence.

Really, awareness and presence are the same thing. The moment you use language, you

separate things into subject, objects, and bits and pieces. The question is, are you able to retain that aware presence, continuing to sense that presence that is, of course, inseparable from the essence of who you are?

[Speaker 2] (8:42:12 - 8:42:31)

Whether you can retain, sustain that when all this stuff in your life, whatever is happening, shouts at you, so to speak.

[Speaker 1] (8:42:34 - 8:42:47)

And every bit of stuff in your life says, I matter absolutely. I demand your complete attention.

[Speaker 2] (8:42:51 - 8:42:55)

If you don't give me attention, your life will collapse.

[Speaker 1] (8:42:59 - 8:43:09)

I need you to worry about me, says the stuff. If you don't, you're irresponsible.

[Speaker 2] (8:43:20 - 8:43:23)

Of course, that's not true.

[Speaker 1] (8:43:31 - 8:51:49)

Your most fundamental responsibility is to find that which is beyond the stuff, to access that dimension in you. That's why you're here. That's what the universe wants through you, to awaken to that dimension, to be it consciously.

First, it seems that it's something outside of you. It's the space in the room or how here in nature. And then you realize, oh, it's within me too.

And it's more essentially me than anything else. That's where the whole feeling of who you are actually originates in that deep sense of being, of presence. And then it gets mixed up with things, with stuff.

And then you sense the beingness through the stuff, still a little bit. And then a possession can give you a little bit of aliveness. You can sense your car, if you just got it.

After a while, it wears off. If you just got it, it can give you, that's a little bit of sense of, deeper sense of identity. But where it really, any sense, any identity sense of who your essential self comes from is from the formless dimension of presence.

And for most people, it can only a little bit filter through all the things in their lives. And

it's never very satisfying because it's to a large extent obscured and it's mistaken for the thing. It's like having a lampshade and you're mistaking the light that comes through the lampshade.

You're mistaking the lampshade for the light. And then you attach yourself to the lampshade and not realizing what you love about the lampshade is the light that shines through it. And then you worry about the lampshade.

So really, perhaps it's a little bit radical to say it, but it is true. Whenever anything upsets you in life, in your life, the moment something upsets you or you get despondent or angry or whatever, then you lost awareness of that presence. The presence is obscured and something then in your life is regarded as absolutely important, the lampshade.

And you don't realize how insubstantial that is. And you're not aware of the light in your life. You are the light, said Jesus, the light of the world.

And nothing in life can satisfy you except this. No, you don't have to believe that. I'm not saying believe me.

Nothing is going to satisfy you. Either you know that already because you've tried many times to be satisfied by lampshades or you don't know it yet, which is fine too. You know to experience a little bit more frustration and suffering.

Look for real satisfaction in whatever fills your life, in things, in people, in situations, in positions, in what other people think of you or better opinion of yourself in your mind. Whatever, money, more money will finally. But as you begin to live this, live in continuous connectedness, what we could call continuous connectedness with being, then you can enjoy also the furniture in the room.

And yes, it has a certain importance, but that importance is always just relative. It's not ultimately important. It's relatively important, if that.

And then the famous word that we know is non-attachment, of course implies that you are rooted in something deeper or more real than whatever things you might be attached to. And of course, very often the attachment is attachment to a thought. That's the biggest attachments.

Non-attachment is not really possible unless you are rooted in something more fundamental than stuff that you might be attached to. So I wouldn't even say practice non-attachment.

[Speaker 2] (8:51:50 - 8:52:14)

No, find the essence of who you are and then as a natural consequence, that attachment to things and people and places and situations and success and failure and so on and so

on falls away by itself.

[Speaker 1] (8:52:38 - 8:54:09)

So true happiness is deeper than what is conventionally called happiness. It's a sense of deep, alive peace, which can be there even if on the outer level you experience a wave of unhappiness, such as would be the case if somebody close to you dies. Essential part of all this is becoming comfortable with, of course, not thinking.

Just being, just awareness. That's the inner space of awareness right now. Do you need to think?

[Speaker 2] (8:54:11 - 8:54:14)

Do you need to fill this space with thoughts?

[Speaker 1] (8:54:14 - 8:54:31)

No, it's alive without thoughts. You can sense your own aliveness without telling yourself anything. Being it.

[Speaker 2] (8:57:58 - 9:37:47)

Welcome to our live meditation. Meditation is about accessing stillness within you, which is a dimension of consciousness above thinking. Aware stillness.

There's also a stillness below thinking. People become still when they get tired. The most important thing in a person's life is to find that dimension.

Perhaps first it comes in glimpses, sometimes arises naturally, perhaps when you're out in nature or relating to an animal. Or it can be there as the part of your meditation practice while you meditate or right here and now by paying attention to the silent spaces between words. Paying attention, meaning noticing the silent spaces between the words.

That's the meditation. Not noticing just for one second, oh, there's a silent space, and then go off into thinking. But noticing the silent spaces while they are there.

For example, between now and now. And of course, you can't notice the silent spaces and think at the same time. To notice the silent space, you become still inside because only the stillness in you can become aware of it.

So noticing those spaces between words for here is an important part of, or the most important part of our life meditation. And as you notice, you become still inside. And there is the dimension that transcends the person.

So first you access it here, and as I said, perhaps it arises naturally. And if you access it

here or it's part of your meditation practice, it's more likely to arise also naturally in other situations in daily life. And when it does arise, you notice it again.

A moment of alert attention. When you look at the sky and you go without having any interpretation or words arising in your mind about the sky, you just go, there's an alertness in which an alert space in which the sense perception happens of the sky. And what is the sky?

Nothing really. It's not an object. You can never touch it.

There isn't even no such thing as a sky. It's only a perception from a particular location. There's the background of space and there's the sunlight that creates the temporary illusion, we could say, that there's a sky.

But because it has no actual form, it's a helpful thing to look at the sky. It's a vast spaciousness. Today, the sky here is totally clear.

And that's, you can look at that spaciousness with inner spaciousness. And if there are clouds, you see that there's clouds and the clear sky also there. And sometimes there's just clouds, but still, there's still a spaciousness there.

And the light is filtering through the clouds. And that could be used as an analogy for your inner state of consciousness. Which can be totally overcast.

Which means, in this analogy, clouds are thoughts. For many people, their state of consciousness is continuously overcast. Overcast.

Which means one thought leads into another and into another and into another and into another. And all their consciousness is absorbed by thinking. So that's how most people still live on the planet.

And then comes a time when you realize, oh, there's an opening, a bit of spaciousness. There's some blue sky coming through in between the clouds. So that means noticing the gap between two thoughts in yourself.

And then occasionally you may find there's mostly clear sky and just a few puffy clouds floating past, which are little thoughts. You don't have to give them too much attention. And gradually you begin to be able to have that stillness, that spaciousness, not just occasionally, or when you are practicing meditation, but have it always, if not in the foreground of your life, that's not always possible.

There are many things that happen in the foreground that you need to give attention to, but in the background. So when you're looking at something, you don't immediately label it in terms of what it is. You don't interpret it, immediately form some fixed opinion or viewpoint.

But there's a moment of non-conceptualization and there's a stillness in the background against which the sense perception happens. And then whatever you look at, you look at, there's a dimension of depth to whatever you're looking at, which cannot be there if you immediately label everything. And sometimes that you don't even need an interpretation.

You can just be there with it, stillness against which the sense perception happens. Or if you need to have an interpretation, then after a moment of stillness, a thought arises concerning that particular situation, event or thing or person that is being perceived. So that's very important.

You can practice it throughout the day, looking at things, listening, and be still at the same time. Alert, an alertness goes with that. You become much more alert to your sense perceptions.

And that's the beginning of not relating to the world around you, to events, situations, to places, to activities that you engaged in, to other people, not to relate to all these things, primarily through the conditioned mind, which is the identification with which is the personality. That's an enormous sense of freedom. Freedom, as they would say, perhaps in Buddhist terms, freedom from the self that otherwise becomes the screen through which you look at everything, distorts everything according to their conditioning, personal, cultural conditioning, which is a kind of prison.

It imprisons you and you don't even know it. It also limits the amount of intelligence available to you to deal with situations and relate to people in a deeper, more intelligent way, ultimately with much more empathy and loving attention and an outflow of goodwill towards others, all of which is not possible when you're relating to other human beings and the world at large through exclusively through the conditioned mind, the personality, that entity. So that really is, to use words that I believe it was Krishnamurti used, that really is, finding that stillness is the awakening of intelligence in you, not just personal intelligence, not just the ability to solve problems or to analyze or compartmentalize or compare, but a deeper and creative intelligence. You are accessing a universal intelligence that is deeper or higher, whatever you want to call it, than the personal.

They're not absolutely distinct. They're not totally separate. The personal intelligence is conditioned intelligence.

It's a trickle. And then there is a vaster intelligence. So through becoming still, you access that.

And then you live in a sane way. If you don't access that in your life, there will be a lot of insanity. You won't even know it because it's normal.

You see that insanity, the way in which people relate to others and so on, how they react to situations. You see that when you watch movies and so on, it's all normal, seemingly normal human behavior. You see it in politics and so on.

But it's ultimately, when you realize that something else is possible, then you also realize that it is actually dysfunctional. Or insane. And there are periods in a person's life, a person who has not accessed the dimension of stillness or depth, the unconditioned consciousness.

There are periods in a person's lives when that insanity manifests particularly strongly. These are periods of big drama or terrible unhappiness, which always seems to come from the outside. This is how an unconscious person perceives it.

Other people are doing it to me. Situations are doing it to me. But it's generated by your reaction to other people and events and whatever else you encounter.

And collectively, there are also periods when the dysfunction of the human mind manifests very strongly. And then there's a period where it subsides a little bit. The first half of the 20th century was a period when the collective dysfunction of the human mind manifested particularly strongly.

If you think things are bad now, if you listen to the news, just look at the first half of the 20th century. Two world wars and many other things. Genocide.

How do you measure success in life? The world has certain criteria. But since the state of consciousness, the unawakened state of consciousness is highly dysfunctional, the criteria that the world has to judge success or failure must be a reflection of that dysfunction.

In the collective consciousness, which manifests in every personal consciousness. True success is determined by the degree to which you have transcended the conditioning of your mind, transcended the personality, doesn't mean there is no personality anymore. Transcended means you've gone beyond.

The personality still operates, but it no longer predominates, no longer has that overriding controlling function. You are no longer in its grip. And surprisingly or not surprisingly, one of the world's great scientists or one of the greatest, Albert Einstein, who was also a deeply spiritual person, said something similar.

He had deep spiritual insights. He said something similar. He didn't use the word success.

He said, value, the true value of a human being is determined by the degree to which he or she has become free of the self. That's what he said. And if somebody had quoted that without telling you who said it, you would probably have guessed it.

Maybe it was the Dalai Lama who said it. Maybe it was the Buddha who said it. No, it was Albert Einstein who said it.

The self, freedom from the self, which implies the self is the conditioned entity consisting of the conditioning of your mind, the personality. To become free is to transcend. It means the arising of the unconditioned consciousness, the stillness, the spaciousness.

Now, some people may object to the first part of Einstein's statement, which seems to imply that not every human being is of the same value because he says the true value of a human being is determined by the degree to which he or she is free of the self. That seems to conflict with the modern notion that we are all equal, that every human being is of the same value. To solve this dilemma, I suggest that you consider the possibility that in essence, every human being is of the same value and the essence of every human being is one with the essence of every other human being and the essence of the universe, that which underlies the universal source.

In essence, every human being is a manifestation of the one source of all life, an emanation of the one source of life. In that sense, there's no greater or lesser value to a human being because in essence, every human is a manifestation of the one. But the degree to which the underlying essence manifests outwardly varies from person to person.

Some are still very unconscious, totally, that means totally identified with the conditioned mind and its dysfunctional beliefs, the whole dysfunctional structure. In others, something else begins to shine through. The essence is less obscured, shines through.

So they display, instead of murderous aggression, they display compassion, empathy, goodwill, but even the person who displays murderous aggression, there's no saying, you just don't know whether that person will be stuck in that dysfunctional, highly dysfunctional state of consciousness, but that person can also suddenly, that would usually happen through intense suffering, self-inflicted, inflicted on others, then it gets reflected back through intense suffering. Even the person who is deeply unconscious can suddenly manifest, there can suddenly be an opening and more of the essence manifests itself because the essence was always there and is always there, but it was totally obscured. So if you wanted a yes or no answer to whether all human beings are of the same value, you cannot have a yes or no answer because they're different, can be addressed at different levels.

At the deepest level, yes. At the level of manifestation, no, or not yet. So when I use the word success, I could have used the word value.

And as you access the stillness, you realize that we call it stillness, of course, it's just a word, but it's more than that. You realize that that is something very precious, very

deep, and that is not just something that you access as if it were something other. It's not other.

The stillness is the essence of who you are. It's one with who you are, and that is very precious. You can sense, it's hard to talk about it, but, and that's where true, the true sense of self-worth comes from.

Even self-confidence, which really is a wrong word now. Self-confidence, meaning you trust in you as the person, your personal achievements, your personal knowledge, your personal strengths, me, me, I'm, it's always comparative to others. You have self-confidence because you think of yourself as better than others.

You might have confirmation temporarily that you are better than others. But what we're accessing, finding, realizing here, that sense of self-worth is really, comes from a deeper place that's not the self. So we could substitute self-confidence for no self, no self in quotation marks, hyphenated, one word, no self-confidence.

You can trust that stillness, that deeper intelligence, that primordial intelligence to operate through you. I trust it, for example, when I come here and speak to you without having any idea what I'm going to say. So it's just a beautiful trusting in the deeper intelligence to act and speak through you, and then use your mind to manifest through.

So you could say, yes, I have that confidence, but it's not a confidence in me as a person. That deeper confidence comes when this personal self gets out of the way. And it gets out of the way the moment the mind becomes still.

The moment there's an opening and the self is out of the way. Thank you. I wish you a peaceful rest of the day or for many of you, evening sleep, or even a new day already starting.

And remember to invite moments of stillness into your life. So many opportunities every day, every moment. Thank you.

[Speaker 3] (9:38:35 - 9:45:16)

Together, let's try an exercise to help balance and equalize your breathing. It's an equal breathing exercise of inhaling for a count of four, holding the breath for a count of four, exhale on a count of four, hold the breath for a count of four, and then we repeat, inhale, hold, exhale, hold. And then as our breath begins to deepen and we feel comfortable, we'll just increase the count to a count of six.

So that's inhale for a count of six, hold the breath for a count of six, exhale for a count of six, and hold the breath for a count of six. So today, we'll go up to six, but feel free on your own, you can even increase it to a count of eight, to a count of 10, to a count of 12, whatever feels comfortable. But remembering, it's not a forced breathing.

So if you find that it kind of stresses your body out and you get a little contracted, even with the count of six, take it down to a count of four. So with breathing, don't push yourself beyond where it is naturally comfortable. Because the whole point is to bring your body back into balance and calm, not to stress the body.

So begin by sitting in a comfortable chair, your feet flat on the floor, and your spine is erect. So if your chair tends to, and you tend to sort of slouch down in your chair, slide your buttocks forward so that you're seated at the edge of your chair. So spine is erect, crown of your head lifted towards the sky.

You may wish to close your eyes. Your palms are facing down on your lap. And let's just sort of, first of all, we'll do one or two sighs just to let go of any sort of unwanted energy that's been lingering in your body, in your emotional field.

So take a deep inhale and exhale. Let it go with a sigh. Again, inhale and exhale.

One more time, inhale and let it go. And begin, inhale to release. Three, four, hold.

Two, three, four. Exhale, to three, four. Hold, two, three, four.

Inhale, two, three, four. Hold, two, three, four. Exhale, two, three, four, hold, two, three, four.

Keep going, counting on your own. The inhale and the exhale is done through the nose. As you're staying present with your breath, become also aware of your body, relaxing your entire body.

And noticing, perhaps, during this breathing exercise, how the body relaxes with each exhale. Nice, slow, easy breathing. And on your next exhale, we'll step it up to a count of six.

Inhale, two, three, four.